

# MOODY BIBLE INSTITUTE MONTHLY

Vol. XXVI

January 1926

No. 5

## Oh, Passing Years!

*By MRS. H. T. FRUEAUFF, Allentown, Pa.*

Oh, passing years,  
How fast you speed!  
With what a precious freight!  
Dear friends of youth,  
Glad childhood's home—  
We plead; you will not wait.

Bright hopes, grave fears,  
And happy hours  
You carry in that train;  
We wait, and gaze with  
Outstretched arms,  
They come not back again.

Yet now we know  
The coming years  
Rich blessings still will bear;—  
True love and trust,  
But rarest gift—  
The Father's care.

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UNIVERSITY OF CHICAGO

Are you sure that you speak and write correctly? If you are like most people you are making mistakes every day which hurt more than you know. If you would be sure of yourself in every situation you must be certain that your English is faultless.



# Little mistakes in English make others judge you unfairly

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dangerous because not only do they cause you to lose standing and create unfavorable impressions, but as you do not know what they are you go right on making them. Cultured people quickly recognize the slightest fault in English, and unless you are sure that your English is absolutely faultless, you will always be ill at ease and self-conscious.

If you would become fully successful you must stop making these errors. You must be sure that the English you use is correct. You cannot hope to attain all your ambitions until you are able to show yourself in the best light at all times. It was long ago proved that the old system in vogue in schools was inadequate, for upon actual test it was found that the vast majority of men and women are only 61% efficient in their knowledge and use of English. For many years educational experts sought for some method that would overcome this deplorable condition. But no one ever devised an easy method of learning correct English until Sherwin Cody, who is perhaps the country's best known teacher of practical English, invented a remarkable method that enables any one to improve his English in only 15 minutes' study each day.

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**Sherwin Cody School of English**  
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"There is still a deep underlying thought which vaguely pervades many minds, though never uttered, that after all Christianity is a sort of scheme for making us more or less miserable now, that we may be happy hereafter. And I fear this idea is strongly supported by the gloomy faces and lives of many of our good men.

"On the happiness hereafter, though assured to us through the merits of another, I do not speak here, as it is not my theme, and is not a common cause of youthfulness now. But that Christianity was meant to imply present unhappiness I must strenuously deny; and if Christians' faces were on an average one inch shorter the Devil would have a poor chance, for happiness is contagious, whereas misery sits alone; brightness attracts, while dullness repels."

The foregoing is an excerpt from *The Radiant Morn*, by A. T. Schofield, M. D. Does not the reader agree that there is a lesson and an appeal in it for the new year?

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The foregoing "Cut From the Loaf" will help us to seek how 1926 may be made a happy new year for ourselves and how we may help to make it a happy new year for other people. Meanwhile we ask our readers to give us a little more help in that direction. How can we improve the pages of January, 1926

the MONTHLY this year for your interest and benefit? We are not the self-satisfied kind who believe that our work is perfect. It is very far from that. We might do a good deal better than we do with the opportunities we have, if only someone would tell us how. The other day a ministerial subscriber gave us some advice. He thought our pages were a little too heavy. He desired more light "stuff" that he could easily pick up and use in his pulpit work. "Lamps in the windows," he called it. Nevertheless he renewed his subscription, lamps or no lamps. We liked that. Now let others write us in the same kindly spirit and tell us more. Which features of the MONTHLY do you like best? From which do you obtain the most value? What do you find to criticize? Which department, if any, might be discontinued with profit, and what would you have substituted for it?

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The *Santa Fe Bulletin*, from which the above data is quoted, appeals to the press, the clergy, teachers, civic and business organizations, and to the public generally, to impress upon those who use railroad tracks for personal travel, or other uses as a matter of convenience, the danger of such use, and upon the millions of automobile drivers, the necessity for the highest degree of care in approaching and crossing railroad tracks.

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Every reader of the MONTHLY can make himself a material factor in the conservation of life and limb, and we earnestly urge him to do so for humanity's sake, and in the fear of God. Thou shalt not kill.

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Many students of the (Christian) Yen Ching University took part, and the flag of that institution as well as the banners of the Methodist Peking Academy and the Y. M. C. A. School of Finance were displayed.

Our solicitude over the situation is the greater because certain missionaries, in institutions of higher learning, were partly responsible for bringing it about by evolutionary and modernistic teach-

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ings. The Chinese Christian leaders whom Mr. Kok quotes, are known to have imbibed these teachings which have exposed them to the error of confusing the spiritual revolution which Christianity always effects, with the social and political upheavals of Bolshevism.

We wonder if the logic of the present crisis will not impress those missionaries who by their liberalistic teachings have undermined the confidence of the young Chinese in the Word of God, and helped to drive them into the arms of this God-hating enemy? Should they not feel alarmed at this harvest of their own sowing?

\* \* \*

In one of its issues last summer, the *Covenant Weekly*, official organ of the Swedish Evangelical Mission Covenant of America, copied with "Wandering approval, no doubt, an Pastors" editorial from the *Presbyterian Banner* about Bible institutes and their work. "They train a class of wandering pastors," said the *Banner*, "who begin their work in the central states and drift as far as the Pacific coast and back again."

By "wandering pastors" (shepherds) may we suppose is meant the kind that Jesus was, who "went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom" (Matt. 9:35)? If so, how blest the Bible institutes must be in training shepherds to follow in His footsteps. This is the true apostolic succession surely, for Paul and the twelve did this, and if we read church history aright, it is going back to the method of the primitive church as well. Nor can there be any question that it was Wesley's method, and that of the noble band of men like John Embury, Bishop Asbury and the rest to whom Christianity in the United States owes so much.

"The Bible institutes send out these wandering pastors every year," the *Banner* said. Yes, thank God, we know one that has sent them out for nearly forty years, and so wide and good an observer as Dr. J. C. Massee, pastor of Tremont Temple, Boston, recently said: "The students of the Moody Bible Institute during the past ten years saved the churches throughout the northland to evangelical Christianity. They have consistently believed the Bible to be the Word of God. They have preached the gospel and have not been afraid to maintain the faith."

\* \* \*

"If they were willing to go out in the highways and hedges to work among the unchurched, one could not but marvel at their zeal and sacrifice," continue these "Highways and Hedges" journals, speaking of the graduates of Bible institutes, "but now they seek simply an easy way into the ministry."

What, we beg to ask, is represented in our day by the "highways and hedges"? Is it the jails, the lodging-houses, the hospitals, the rescue missions, the street corners of a great metropolis like Chi-

cago? Is it the ghettos of foreign-speaking peoples? Are these the "highways and hedges?" And work among the mountaineers, or Indians, or lumberjacks, or work in pastorates where the stipend is so small that seminary graduates will not consider them, are these the "highways and hedges?" And foreign mission fields, the inland of China, India, Africa, the leper stations, the Roman Catholic countries of South and Central America, the Bolshevik territory of Poland and Russia, are these the "highways and hedges?" If so, let the editors in mind read the bulletins of the Moody Bible Institute which give synopses of the work its students do at home and abroad.

Our eye has just fallen on a newspaper report of some of this work. It is an article in the *Life of Faith*, London, written by Rev. W. Graham Scroggie, of Edinburgh, entitled, "The Greatest Thing of Its Kind in the World." It gives his impressions of the Moody Bible Institute after a two weeks' stay within its walls, and he says:

"This is no high-brow institution, no academy of intellectuals, for everything is directed to practical ends. The students, men and women, have to think, but they have to work also; and in and around Chicago, as farther afield, they may be found almost daily in prisons, hospitals, missions, factories or open air meetings. All students are required to fill three or four assignments a week, absorbing from eight to twelve hours of their time for each of the ninety weeks which they spend at the Institute. Last year the students conducted 660 prison services, 1,055 open-air meetings, 996 mission meetings, 170 factory meetings, 1,023 children's meetings, besides special meetings for women and men. In the same year and at these various gatherings, 13,583 solos were sung, 251 Bible classes were taught, and 20,886 Sunday-school classes.

In church services 3,299 addresses were delivered and 1,178 prayer meetings were conducted. In various hospitals 26,213 patients were visited, and 2,678 Bibles, 27,515 Testaments and 516,888 tracts were distributed. Personal interviews were held with 69,702 persons, of whom 5,392 professed conversion.

That surely is life investment at 100 per cent interest!

Nor is the work done abroad less impressive. Already more than 1,300 students have gone from the Institute to become foreign missionaries, of whom over 900 are at present on the field. These are working under fifty-five different societies, and in almost every country in the world. In the year's missionary course, 182 were enrolled; and for work at home and abroad the Missionary Union, a student organization, contributed over £1,450, to be distributed among forty-one missionary boards. The Moody missionary students are to be found from Chile to Alaska, from Finland to Hawaii, from Canada to Cape Colony, from Assam to Algeria, and from Australia to Switzerland."

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The Moody Bible Institute conducts a Christian Workers Bureau which is a go-between in placing the right kind of

Christian workers in fields of service of every kind in all parts of the world. No charge is made for its service, and while it is intended primarily to aid the alumni of the Institute where such aid is desired, yet it does not close its doors to any applicant with suitable credentials. Churches, missions, schools, and institutions of any kind which it can serve in recommending men and women for positions are welcome to apply to it. We are led to write this editorial notice about the Bureau on reading a letter recently received by its secretary from an alumna of the Institute, whom he placed in a school in North Carolina. We share it with our readers. The italics are ours:

"I cannot address you, however, without telling you how glad I am that you directed me to \* \* \*. The work is growing. This year I have four local assistants helping me in the work of the schools. I am giving them my plans and ideas and am believing that perhaps by next year they will be able to carry on the work without me, thus lessening the financial burden.

"If it is God's will and the way opens I should like to be led out into a more needy field. With one or two exceptions, the pupils in my classes have all accepted Christ, and I long now to step out and take the light to those who have not yet found the Saviour. I love to teach His Word, but I love to teach it most to those who are in darkness. I would be willing, as you know, to teach for a smaller salary if the need was greater than it is here.

"I am simply explaining to you so that you may have me in mind if, as you receive calls for workers for the new year, you have any place that you believe I could fill.

"I thank you for the big part you have had in enabling me to find the work that I believe God meant for me. At least, I feel happy and grateful to be allowed to serve Him in this capacity and I long to make my work bigger and better as time goes on.

"Very sincerely,

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We are indebted to the *Baptist Temple News* of Grand Rapids, Mich., for the information that at the conference of the Baptist Bible Union in Chicago last November, it was decided to form a missions department and to adopt as its initial enterprise the Russian Missionary Society of which Pastor Fetler is the general director. Also the executive committee of the Union was authorized to investigate other fields with a view to the prosecution of foreign mission work. The *News* says that this action of the Union grows out of that of the Northern Baptist Convention in Seattle which rejected a resolution to recall modernist missionaries from the foreign field. The Union's objective in foreign missions is declared to be "evangelization first and foremost," Christianization not civilization, bringing men to the Cross instead of vainly endeavoring to effect their salvation through human culture. The

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Union believes that the evangelized will seek culture in exact proportion as they come to truly know Christ and we concur in that belief.

The headquarters of the Baptist Bible Union of North America are located at 440 South Dearborn Street, Chicago, Ill.

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We have heard it said repeatedly that all the teachers of biology in our colleges are evolutionists. No matter what might be said of the Teaching other sciences no one could Biology be a biologist and accept literally the statements of the opening chapters of Genesis. Nevertheless, we are constantly meeting with evidence to the contrary. Only this past week we came in contact with two teachers of biology in different colleges of the middle west who are whole-hearted defenders of the orthodox faith. One of them asks if we could use a series of articles viewing the controversy from the standpoint of the fundamentalist Christian, but basing the arguments on science rather than theology. "The subject-matter," he adds, "is what I am giving in my class in biology and in the chapel lectures before the whole college. In them it is shown that the preponderance of evidence goes to annul and discredit the theory of evolution rather than support it."

We regret that lack of space makes it necessary to decline the articles, but we

are glad to make known the information. Also we would call attention of Christian parents to the fact that colleges are still to be found where their sons and daughters may be educated in an atmosphere of holy faith. They may not be the larger colleges having worldly prestige, but they are sufficiently equipped to give the rising generation all that is necessary for a fair start in life.

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It is Mrs. Charles E. Merriam who says this. And Mrs. Merriam is the national president of the Film Councils of America. She was speaking before a conference of ministers in Chicago. And she laid the blame squarely at the door of Will Hays, who, in three years, she said, had failed to keep his promise to "cleanse the movies." Instead of improving the films, in Mrs. Merriam's judgment they have become worse. The directors work without giving a thought to the influence a picture may have on juvenile minds, and in consequence the industry is breaking down the standards of civilization and has become a serious threat to the morality of our youth.

We would not say these things on our own responsibility, because our personal knowledge of the movies is second-hand. Thus far we have been able to get along without that form of amusement. But when the president of the Film Councils of America says them it is a duty to pass on her testimony in the formation of public opinion.

We are interested to learn of another town in which a Bible questionnaire has been put into the curriculum of the high-school. This time it is a town in California. We learn by the way that the citizens of California will have an opportunity this year to vote on the question of putting the Bible back into the public schools of that state. Naturally the Roman Catholic element and some other opponents in the state are making a strong protest against it, but the friends of the Bible, who are the truest friends of the state, are sparing no pains to have the movement succeed. We are glad to lend our little help in that direction.

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We call particular attention to an article with this heading found in our "Potpourri" this month. It is an extract from the *National Republic*, Washington, D. C., "a monthly review of American history, polity, politics and public affairs." An editorial in the MONTHLY about a year ago, pointed out Modernism as a foe to good government. Our readers do not need to be informed of the close relation which the evolutionary hypothesis bears to Modernism. Hence they will see that what we said a year ago about Modernism is practically endorsed by this stalwart mouthpiece of true Americanism published at the national capital.

## Founder's Week Conference

at the

### Moody Bible Institute, February 1-5, 1926

#### Some of the Conference Speakers

THE Institute is not able at this date to give the full program of the conference, or to name all the preachers and teachers who will be present, but its management announces the following who have accepted its invitation. Correspondence with others is in progress.

*Bishop Frederick D. Leete, D.D.*, resident Bishop of the Methodist Episcopal church in the Indianapolis area. "It is becoming increasingly evident that a new battle of faith is on in the church," said the Bishop recently in a mid-year report to his conference. "Beautiful tributes as to our Lord are being used to cover up denials of His pre-existence, incarnation, divine paternity, power to work miracles, divine authority as a law-giver, atoning life and death, resurrection from the dead, indeed, the whole body of our Christian teaching, knowledge and experience." The Bishop addressed the faculty and students of the Moody Bible Institute last summer, and the desire has continued to be expressed that his ringing witness to the Bible and the January, 1926

gospel of Christ might be heard again in the same place.

*Rev. John Timothy Stone, D.D.*, pastor of the Fourth Presbyterian Church, Chicago. Dr. Stone is more than the pastor of a single church. His popularity makes him the Protestant chaplain of all Chicago. He is also well-known throughout the country as an evangelistic pastor and a college preacher. He knew and loved D. L. Moody and will repeat an address on that great servant of God which he recently gave in his own church.

*Rev. A. Z. Conrad, Ph. D., D.D.*, for twenty years pastor of the historic Park Street Church, Boston. The most outstanding witness "for the faith which was once for all delivered to the saints," in the whole of Congregational New England. Author of that great book, *Jesus Christ at the Crossroads*. An eloquent and anointed preacher of the gospel who has stirred the hearts of God's people at great Bible conferences under the auspices of the Moody Bible Institute in Philadelphia, New York and Chicago.

*Rev. John Alfred Faulkner, D.D., LL.D.*, professor of church history in Drew Theological Seminary, Madison, N. J. Pro-

fessor Faulkner lectured in the special Summer Course of the Moody Bible Institute in 1924, and the Institute is pleased that his clear and scholarly testimony to historical Christianity is to be heard by a still larger constituency of its friends. He will deal with these great and important topics:

Did Mystery Religions Influence Apostolic Christianity? Were Early Christians Trinitarians?

*Rev. Oswald T. Allis, Ph. D.*, assistant professor of Semitic philology in Princeton Theological Seminary. Professor Allis is associated with Professor Robert Dick Wilson in the department of the Old Testament in Princeton Seminary, and was named to the Moody Bible Institute by Dr. Wilson as a teacher for Founder's Week Conference. But Professor Allis nevertheless, was invited for that service on his own merits. Any one who was privileged to read his review of Dr. Moffatt's *The Old Testament: A New Translation*, in *Princeton Theological Review* for April, 1925, will know the reason why. "Shall we allow this Bible after nineteen Christian centuries of blessed witness to the things of God, to be at the

mercy of any and every critic who has a new theory as to what it ought to say and mean?" he asked. And added; "Our answer to this question will determine whether our faith is to rest upon the wisdom of men or upon the Word of the living God!"

Rev. Harry L. Strachan, field director of the Latin America Evangelization Campaign. Mr. Strachan is a Scotchman, who, during service in the Argentine discovered that the theater and the tent drew larger gospel-needy crowds than mission chapels and he acted upon the idea. It brought bitter persecution upon him, but it also brought the gospel fruit of many souls. Native workers were amazed at the wondrous results. Bishop Oldham of the Methodist Episcopal church asked him to launch a similar campaign in Chile last year. At Founder's Week Conference in 1924, Mr. Strachan's heart-gripping stories made a mighty appeal, which brought scores of young people to their feet pledging themselves to go to South America if the Lord so willed.

Dr. Robert P. Wilder, founder of the Student Volunteer Movement for Foreign Missions. Dr. Wilder also founded the British Student Volunteer Movement. He was born in India of missionary parents, and served in India as national secretary of the Intercollegiate Y. M. C. A. of India and Ceylon. In 1919 he returned from Europe to assume the general secretaryship of the Student Volunteer Movement. Dr. Wilder was a personal friend of D. L. Moody and one whom the latter greatly appreciated

and loved. Throughout his career, Dr. Wilder has remained doctrinally sound and true to the highest standards of Christian faith and experience. He is a Spirit-filled and Spirit-taught man, who is looked up to by the whole Christian student body of America and Europe, to whom he has been a great blessing in their spiritual problems and whom he has greatly helped in their decisions for life service.

An unusual program is planned for "Layman's Day," as it will be called, Wednesday, February 3. Christian business men from different parts of the United States and Canada will give their testimony to Christ and speak of the work of laymen in soul-winning. Among those who will speak are the following:

Mr. William Phillips Hall, of New York, a warm personal friend and collaborer of D. L. Moody and for some years president of the American Tract Society.

Mr. Sidney T. Smith, of Winnipeg, Man., past president of the Winnipeg Grain Exchange and president of the Manitoba and Saskatchewan Bible Society.

Mr. Henry S. Dulaney, of the Resinol Chemical Company, Baltimore, Md. The last two are trustees of the Moody Bible Institute.

Thursday, February 4, will be Missionary Day. On this day Mr. Strachan and Dr. Wilder will be heard. Rev. Robert H. Glover, M.D., director of the Missionary course of the Institute, will give an address on D. L. Moody in re-

lation to foreign missionary work. In the afternoon there will be a symposium of foreign missionaries, and the day will close with a great consecration meeting.

Friday, February 5, will be Alumni Day. A luncheon for the Alumni Association will be held at 12:30, followed by a business meeting. The afternoon, as usual, will be given up to meetings for testimony and praise, and by God's blessing the day will be brought to a great climax in the evening meeting with Dr. Stone, Dr. Wilder and others as speakers.

The last announcement is the most important of all, namely, a daily hour for prayer to be conducted, as on earlier occasions, by Mr. Thomas E. Stephens, of the Great Commission Prayer League. The program will include a ten-minute message each day on the subject of prayer, to be followed by definite requests not only for the life and work of the Institute, but the whole state of the church everywhere, and the lost and needy world. Requests for prayer will be welcome and may be sent at any time prior to the conference, to the office of the Great Commission Prayer League, 808 North La Salle Street, Chicago.

A New York pastor has just written the Institute saying, "I am hoping I may be able to attend Founder's Week Conference in 1926. I well remember 1917 experiences. They were the most worthwhile experiences of the past decade. 'Lawlessness abounds and the love of many waxed cold.' We need to *thaw out* once in a while."

Draw up to the fire, brethren!

## How the Pure in Heart See God

An Unpublished Sermon by the Late Rev. W. H. Griffith Thomas, D.D.

NOTHING is more striking than the high standard set by Christ in His ministry. He placed before man the best possible life, and never modified or qualified His requirements under any circumstances. This is especially noticeable in the beatitudes with which the Sermon on the Mount opens, where Christ emphasizes character as the one thing needful for man. And of these beatitudes not one is greater, deeper or more searching than "Blessed are the pure in heart; for they shall see God" (Matt. 5:8).

It may be noted at the outset that while there is by no means a unanimous verdict given by the world in support of some of the utterances which accompany our text as, for instance, the statement that those persecuted for righteousness' sake are blessed or happy, yet, in one way or another all men agree on the truth expressed in the text itself.

### The Human Standpoint

1. Purity is the most important aspect of life. Pure things are always the best of their kind. Even a child when asked which gold is the best will answer,

"The purest." So with water and air, the best kinds are the purest. Similarly, by a sort of instinct, it is universally agreed that the best men are the purest. It matters not what may be their intellectual capacities or their positions or the accomplishments of their genius; only let it be known that their characters are not pure and the universal decision of all whose opinion is worth having is that they are not to be regarded as the best men, while others with inferior capacities are considered to be far superior if only they are pure. This agreement as to purity being the best, extends to every phase of man's life, and whether in physical or mental or moral qualities the pure body and mind and heart are regarded as supreme.

2. Of the different kinds of purity, that of the heart is the highest and best. It is a great satisfaction to have a pure body and pure blood, but no one would prefer the possession of a pure body to a pure mind, for if the mind be pure it will soon find a way to purify the body. But there is a step beyond even a pure mind, and that is a pure heart, for purity of aspiration and love is far better than

purity of thought. The heart is man's inmost citadel, and a pure heart will lead to a pure mind, for this central longing for purity will fill the mind with pure images and will lead the imagination to feed on purity. The explanation of this is that the word "heart," when used in the Scripture, really includes the entire personality and is the center of the moral being, comprising the thought, the emotion and the will. Thus purity of heart means entire purity of the inner life. And so it may be said that now abideth purity of body, purity of mind, purity of heart, these three; but the greatest of these is purity of heart.

3. Humanity is agreed on the blessedness of purity of heart.

(a) *Because it commends itself to man's judgment as fitting and reasonable.* It is not surprising that Christ pronounced the pure in heart "blessed." Those who are impure in body do not venture publicly to advocate impurity. One cannot imagine anyone recommending life in a pig-sty. So likewise purity of mind in the realm of the mind, and purity of heart in the realm of the heart, are so proper and fitting in the judgment of

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man that the lowest types of men would never think of teaching their fellows that "blessed are the impure."

(b) *Because it commends itself to man's conscience.* Even those who may admit the fascination of various forms of impurity agree in recognizing that there is something wrong in it, something that deserves punishment. Experience in all ages and climes has constrained men to say, "Unblessed are the impure in heart."

(c) *Because the good fruits of purity are clearly seen, even in this life.* Every man, without exception, desires purity of heart in at least a few persons, if no more. The most abject savage desires his wife and children to be faithful and true. The lowest and most degraded people can see beauty in purity and are ready to acknowledge the benefits of Christian love. At the end of sinful lives two confessions inevitably and universally come forth: "the way of transgressors is hard," and "blessed are the pure in heart."

(d) *Because it frees men from forebodings of the future.* No one can avoid asking the question, "After death, what?" and in proportion to the impurity of a man's heart and life will be his fear of that future, the "undiscovered country," that "bourne from whence no traveler returns." Every man feels that impurity of character will not be tolerated by God, and however much a man may favor impurity here he cannot help feeling the dread of future judgment. Such a man is ready emphatically to admit that "blessed are the pure in heart" who have no fear of the future.

### The Divine Standpoint

The pure in heart "shall see God." When people hear the phrase, "the beatific vision," they naturally think of the future. But it is also true that there is a beatific vision in this life, for when Christ said that the pure in heart find their blessedness in seeing God He meant something that refers to the present and not merely to the future. It is another way of saying, "He that hath seen me hath seen the Father," and in making these statements He gave utterance to one of the deepest needs of man, for this desire to see God comes from many voices. The philosopher, pondering the law of cause and effect, desires to see the great "First Cause." The scientist, through his study of nature and from tracing it back through countless ages, desires beyond all things to know something of the Creator and Ruler of the universe. The reformer, who is keenly anxious for the good of his fellows and is appalled as he faces the evils around him, desires to behold this embodiment of righteousness. Above all, the great heart of universal man, who has been told of a heavenly Father who loves

humanity with an everlasting love, desires beyond everything to see the One that invisibly encompasses his life.

To all this Christ, the revelation of life, says: "The pure in heart . . . shall see God." It is especially noticeable that this is through the heart and not through the mind. The eye of the heart is purity and this sees God first, and it is only afterwards that the eye of the mind, which is reason, sees God. Many would reverse the order, but this cannot be.

In speaking like this, Christ put His finger on the root of the matter and on the sole reason why men do not and cannot see God, namely, impurity through sin. When God begins to disclose Himself men cry out at the sight of infinite purity and, like Job, they say: "I have heard of thee by the hearing of the ear, but now mine eye

refinements of it which in some respects are still more deadly. If we were to judge so-called Christian lands by Christ's principle that murder and other sins are not only to be found in the open act but also in the cherished thought, who shall say that we are better than those we sometimes call heathen?

Does Christ then mock us by showing us our misery in the fierce light of divine purity? Does He suggest the hope of purity only to discourage us more severely for lack of it? On the contrary, He asks us to consider what purity means so that we may desire and possess it.

### What Purity Means

1. *Christ tells us first that uncleanness does not come from outside, but from within.*

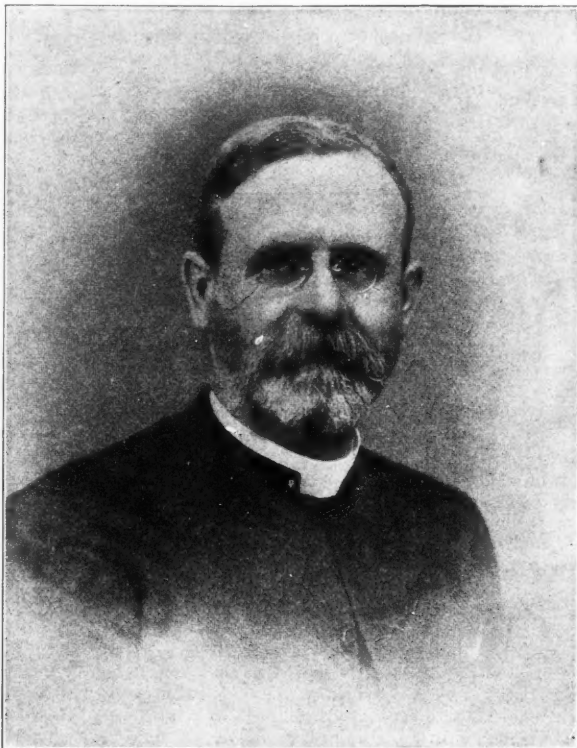
This is very humiliating but also encouraging. It shows us that once we get the center pure nothing from outside can destroy that purity. When we look at geysers in Iceland or water-spouts at sea we cannot corrupt them, because their springs are beyond our reach. We may cast our mud at them, but it only bounds off more quickly than we threw it. And so if the heart is pure nothing from outside can defile it, because the springs are both pure and powerful.

2. *Christ also teaches us that no outside application can cleanse the heart.*

(a) [Formalism of every kind is unavailing, as the Pharisees of old clearly showed. Our Lord rebuked them for making clean the outward part while being full of evil within. For us, as for them, the word is, "cleanse first that which is within." (b) Nor is the worship of the beautiful a way of superiority, because it is only a somewhat outward application. Art and picture galleries are great educators, but it is impossible to say that they are in any true sense moralists. Sir Walter Besant,

who more than any man was responsible for the provision of these opportunities in East London, frankly confessed that all the visits to the art exhibitions on the part of the poor seemed to have gone for nothing. All these are valuable in their place, but it is impossible to think of them as really guaranteeing purity of heart. The beautiful in nature, in art, in music, and even in religion, may be a help toward the knowledge of the One who is perfectly beautiful, but if their use is made an end and not a means to that end, they are likely to become perilous, because nothing, however outwardly beautiful, can make that loveliest of all pictures—a pure heart.

3. *Then our Lord teaches man the secret of true purity.* He only exposes the false means in order to reveal the true. Purity of heart comes from



Rev. W. H. Griffith Thomas, D. D.

seeth thee," and like Peter: "Depart from me; for I am a sinful man, O Lord."

This impurity is noticeable in every sphere and circumstance of life, and wherever a man goes there are traces of it. Man is physically impure, contaminating the air he breathes, the water he uses, the houses he occupies. This impurity shows itself in the pestilences and plagues which periodically ravage countries and continents. Much more is this impurity seen in the mental and moral spheres. Not only in the haunts of vice and squalor but also in the higher forms of society and culture the marks of evil are only too visible.

Left to himself, the heart of man is certain to be impure. Heathen altars were erected to gods who were most licentious, and while today we do not have these open forms of vice there are

fellowship with Himself, and one of His apostles spoke of Christians having purified their souls "through belief of the truth." In fellowship with Christ we find that His blood "cleanseth from all sin." When our hearts are occupied with Christ we begin to realize what purity means. He Himself said to His disciples, "Now ye are clean through the word which I have spoken unto you." Let a man have individual and personal contact of soul with Christ, and in that fellowship he will find purity of heart and all the blessedness which, in ever-increasing measure, will flow from the possession of this unspeakable gift. Fellowship with Christ will lead us nearer and nearer to the source of infinite purity, and when we are willing to become His disciples and receive into our hearts His words of pardon and holiness of life we shall experience this purity of heart which, beginning now, will not cease until it will attain the absolute perfection of the life to come.

The interest of this is that it really involves the exact reverse of the passage, "Blessed are the pure in heart, for they shall see God," for it would be equally

true to say, "Blessed are they that see God, for they shall be pure in heart." This fellowship with Christ is the very sight of God which we desire, and constant occupation with Him brings purity of soul and the likeness of God in our life. Nothing so quickly stills the passions, banishes wrong imaginations and cripples temptations. Over such an attitude impurity has lost its power.

Furthermore, looking towards Christ is the only way in which to obtain a true vision of ourselves, and without this vision we shall never realize our lack of purity nor seek a remedy with full purpose of heart. It is a mistake to suppose that we can gain a true view of ourselves by introspection. God has not so made us that we can walk out of our brain chambers and, turning around, look on our own faces as our fellow-men look on them. No, if we desire to see how our countenances look to others we must first find a mirror and, looking into it, see the reflected image. It is exactly the same with our spiritual features, and the sight of God in Christ is as a mirror into which we look and by which, as we keep it ever before us, we are

enabled to see in reality our own condition. Then, steadily gazing into that mirror wherein at first we saw only our own ugliness, we find that tears of penitence have clarified our vision and our eyes meet eyes of compassion, eyes of holy love, and gradually the image of our own vileness fades away and we see the very heart of God. This is the sight which transforms, this is the vision which purifies. This is the holy fellowship which brings holy character, and thus, beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Thus shall our life be one constant victory over sin; thus shall our soul be a perennial fount of joy; thus shall our heart be a continual seat of holiness; and thus shall our mind be ever filled with eternal realities. So shall we pass through things temporal until we finally reach those scenes eternal where untold vigor and capacity, knowledge and holiness await us, to be our privilege, our portion, our pleasure and our prospect throughout the long ages of eternity.

## A Trinity of Light

By W. H. Seymour, M. D., Charles City, Ia.

**G**OD is light.—1 John 1:5.  
I am the light of the world.—John 8:12.  
Ye are the light of the world.—Matthew 5:14.

The first recorded words of the Creator are a fiat of transcendent importance—"Let there be light." In obedience to the command of the Author of light, who commanded the light to shine out of darkness, appeared the brightness of the firmament.

In the beginning "darkness was upon the face of the waters" and throughout the centuries darkness has ever been the panoply of Satan, the prince of darkness, as light is of God. The physical darkness of midnight is the time when Satan's emissaries are the busiest. "Everyone that doeth evil hateth the light lest his deeds should be reproved," a very good reason. One of the very solemn statements in God's Word reads: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light"—and the Holy Spirit would show us clearly the reason—"because their deeds were evil." Darkness is only another way of spelling SIN; but Satan, as god of this world, wishes to appear "transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

### What Is Light in the Physical Realm?

We have ceased to marvel at the most powerful, yet silent, force in nature, because, like air, it is so common. Yet no matter what kind of power we see in operation today, it can be traced directly

to the rays of the center of our solar system. The combined light of all the power plants producing artificial light, is but a candle flame compared to the blaze of a mid-day sun.

### I

In the spiritual realm the source of all power and spiritual life and light is God. What inconceivable power is indicated in this statement of the inspired writer, "God is light!"

The beneficence and power of the light and heat from the sun has been recognized for thousands of years. No wonder the sun was early in the world's history an object of worship. God's chosen people were specially prohibited from this worship as practiced by idolatrous nations, however cultured. Its healing power for many physical ills was known from the earliest times—long before it was discovered that the tubercle bacillus is destroyed by a few minutes' exposure to sunlight.

With a glass prism held against a beam of light man exclaims, "Behold, my analysis of light into its primary colors—violet, indigo, blue, green, yellow, orange, red!" After laborious work he finds that beyond one end of the so-called visible spectrum another kind of ray exists, the "ultra-violet," which has been found useful in relieving certain diseases. Beyond the opposite end of the spectrum he has discovered the so-called "infra-red" rays. The latter are the "invisible" rays, which take up the moisture from ocean, lake and river, to form clouds, which, in turn, deposit it again on the earth—partly for the production of water power on its way once more to the ocean. These rays

are also the "heat producers" which penetrate the earth's surface, causing the seed in the valley to germinate, and the Edelweiss flower of the Alpine mountain side to pierce its snowy covering and blossom in the extreme cold of its surroundings. The Psalmist wrote: "He causeth the vapors to ascend from the ends of the earth" (Ps. 135:7). "God is light," and therefore the Author of all life.

### Something Faster Than Light

Without light the earth's surface would soon be a frozen mass; without light vegetable and animal life would be impossible. Light travels faster than anything else known to man. Imagine a ball encircling the earth seven times in a single second before our eyes. One hundred eighty-six thousand miles a second is "fast time," yet, of a loving Father His Word records: "Before they call I will answer; and while they are yet speaking, I will hear."

"No man hath seen God at any time." "Whom no man hath seen nor can see." No man ever "saw" light. The objects of the outer world throw their images upon the retina. Man measures the "visual acuity" which is less than some of the lower animals. He has discovered "invisible" rays. Probably there are other invisible rays, perhaps many, of which we know nothing. The sense of seeing is, like his other senses, very limited, but the presence of light is as necessary for the eye to function as for the "negative" in the camera to produce a photograph. It is only as we "look unto Him," and have His "face to shine upon us" that we have spiritual vision.

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Our God has compared Himself to a cheering presence. "The Lord God is a sun and shield; the Lord will give grace and glory." And, strange to say, light is also an "armor" which Paul exhorts us to "put on" (Rom. 13:12). The mysterious rays of the sun provide a protecting "shield" for our physical bodies in its continual fight against disease. And in the spiritual realm, "we wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world." Truly, "the Lord God is a sun and shield" to all those who "walk in the light."

There is a clear-cut line of demarcation indicated in God's Word between darkness and light—so far as spiritual matters are concerned, with no possible "communion" between them. Moreover, malediction is pronounced upon those who would "harmonize" them. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness" (Isa. 5:20). "God is light," and to make the statement more emphatic the inspired writer adds, "and in him is no darkness at all."

## II

"I am the light of the world" (John 8:12). These words of Jesus Christ were uttered under circumstances which made them seem presumptuous. These Pharisees wearing the livery of the church of their day, had superciliously asked the question, "Is not this the carpenter's son?" Many of our day, wearing similar livery, are putting a similar interrogation point after our Lord's unequivocal statement regarding Himself. How could the carpenter's son possibly be "the light of the world"? The statement aroused acrimonious discussion and intense bitterness among His hearers, culminating in their saying, "Now, we know thou has a devil." Yet the prophets, their prophets, had foretold this: "The people that walked in darkness have seen a great light." This was the same one, "who being the brightness of his glory and the express image of his person," had a perfect right, as the Son of God, to make the claim, which the centuries have shown to be fully justified. "In the beginning God," "In the beginning was the Word," "All things were made by him," "The light of the world."

No wonder intense darkness supervened when "the light of the world" seemed to be extinguished as our Lord hung upon the cross, and His body lay in the tomb. But in being "lifted up" on Calvary's Cross to atone for the sins of the race His prediction was truly fulfilled, "I will draw all men unto me." Again, at His ascension it seemed to the few disciples left behind that "the light of the world" had finally disappeared, leaving them in utter darkness. But the promise assured to them, and still nearer of fulfilment for us, is that He shall come again.

### Who Has The Greater Condemnation?

Are we conceding fully and gladly the claim of our Lord, "I am the light of the world"? Those who first heard the words were quite willing to concede He was a light, but the light? Ah, No!

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"All wondered at the gracious words that proceeded out of his mouth," as many in our day also say. John the Baptist was a great light in their estimation, but he came for a witness, to bear witness of the light. Many today graciously concede to "the man of Galilee" a very high place, yes, the highest, but in the same breath claim for the founders of heathen religion equally-honored places in the religious "Hall of Fame." We are incensed at the countrymen of our Lord, but we sometimes forget that they did not have, as we today, the perspective of past centuries with which to view the glory of His resurrection and the transforming power of the resurrection life in the hearts of the "children of light" in nineteen centuries past. When we fail to fully acknowledge Him as "the true light" we are under much greater condemnation than they.

### Food Value of Light

Recent scientific experiments in Johns Hopkins' University have demonstrated that sunlight has a definite "food value," in that it produces a new type of vitamins. Children suffering from rickets were cured with light, without the change in diet usually considered necessary. There is a spiritual counterpart to this. As the sunlight is absolutely necessary in the vegetable world to produce certain constituents necessary for food, and as sunlight is necessary for maintaining good physical health, so must the Christian live and walk in the light and sunshine of His presence for food and fellowship, as well as for life and growth. It is absolutely indispensable for spiritual health.

There looms a day in the future when this same "Light" will have an entirely different effect. When that "lawless one" is revealed he shall be destroyed "by the brightness of his coming." Meanwhile, the Light of the world is still shining for all who will heed the gracious invitation:

"Come to the Light, 'tis shining for thee,

The Light of the world is Jesus."

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

## III

"Ye are the light of the world" (Matt. 5:14). The third in this trinity of statements concerning "light" seemed also presumptuous to the proud Pharisee of Christ's day. The "common people" were glad hearers. Many accepted Him as the Messiah, and forthwith began to "shine" for Him. How could these few unlettered folks be "the light of the world"? "In the midst of a crooked and perverse generation," Paul said, "ye are seen as luminaries in the world." Would Paul use less emphatic adjectives to apply to the present generation were he with us today? The work of the Holy Spirit in the heart of the believer reflects "the light of the world" today in much greater measure, but the necessity for witnessing is also much greater today.

Some are burning and shining luminaries, like an Eddystone lighthouse casting its beams far out to sea, and thousands

of lives are saved from going down in darkness. Many more, also His disciples, modestly reckon themselves as "only candles." But in every case the disciple of our Lord is commanded: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

### How Far Can a Candle Shine?

It was recently reported that a scientist in this country had been able to measure the radiant energy from a tallow candle at a distance of eighteen miles! Even the "candle" can shine at the antipodes, if "one be sent" to publish the glad tidings to those in darkness and despair. It is only when our candle is placed "under a bushel" that it becomes useless. The despised tallow candle has been the means on many an occasion of saving a human life. The candle, though shining feebly, may "save a soul from death," and point a sinner, for whom Christ died, to "the light of the world" as effectually as a powerful searchlight. Our duty is to let our light shine by walking in the light. Moreover, it is the only safe plan.

We all love and are unconsciously attracted to the sunny disposition, the spirit-filled man or woman, who continually radiates light, joy and happiness. Such an one is a sedative to wracked nerves, and a tonic and aid to digestion. Such souls have beheld the glory of the Lord, and, "reflecting like bright mirrors the glory of the Lord are being transformed into the same likeness from one degree of radiant holiness to another, even as derived from the Lord the Spirit" (2 Cor. 3:18, Weymouth). When "the light of the world" dwells in us by the Holy Spirit, the wonderful statement becomes true in a very real sense: "Ye are the light of the world." The Psalmist anticipated, and with spiritual eyesight foresaw, this very truth when he wrote, "They looked unto him and were radiant" (Ps. 34:5, R.V.).

### A Question For Us to Consider

The very important and practical question for us in this connection is this: Is our gaze steadfastly fixed on Jesus Christ? No matter how valuable or beautiful the jewel may be, it is only as it is brought into contact with light that its beauty is seen. What beauty is there in the child of God? Only the beauty of Jesus. We are His peculiar people, chosen to show forth His excellencies who hath called us out of darkness into his marvelous light.

A vista of glory breaks upon the view of "the children of light," for some day we shall see, face to face, the Author of light and life. "There shall be no night there; and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever" (Rev. 22:5).

We have met many undergraduates in college who spent their time equally between dances and the dean's office—in the one case dancing their way through school, and in the other case, trying to convince the dean that it would be unnecessary to dance them out of school. —Daily Graphic, Pine Bluff, Ark.

# How D. L. Moody Lives in the Institute He Founded

*"When I die I shall leave some grand men and women behind."—D. L. Moody.*

By Mrs. Newton Wray

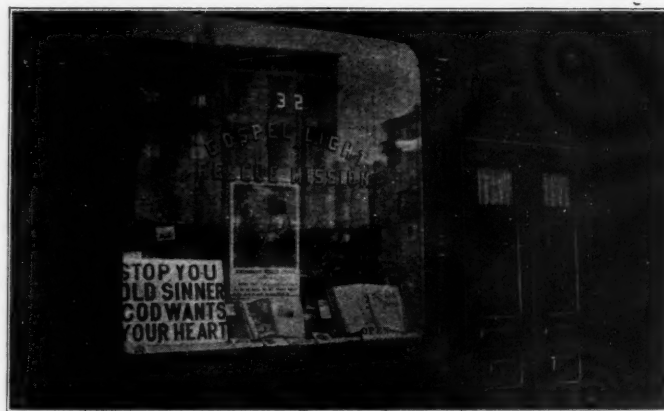
## I

### The Transformed "Bucket of Blood"

IN bygone days there was in the city of Brooklyn, N. Y., a low saloon known as "The Bucket of Blood," where crime was unbridled. Murders were common here in the notorious Sixth Ward; wretchedness, poverty and sin characterized the neighborhood. Men were debauched, women abused and debased, and little children hungry and neglected. Respectable, law-abiding citizens were unsafe in the vicinity of this vice den, where gunmen shot to kill and victims were dragged out and left in the gutter.

Meanwhile an earnest young man named Charles King, a student at the Moody Bible Institute of Chicago, was preparing himself for Christian work wherever the field should open. As he went from classroom to fellowship meeting during the day, and from city mission or jail meeting to open air service on Chicago streets by night,

his heart yearned over the lost. The Institute course, which emphasizes the constant and prayerful study of the Bible and affords opportunity for practical Christian work, in groups or by personal approach, was the providential training



Window of Gospel Light Rescue Mission

for him. It prepared him for the various problems he was later to face in his own work, for souls were being saved in

these Chicago meetings while he was yet a student. So zealous was he for the salvation of the lost, that he had a struggle to remain in school until his course was finished. He carried his troubles to a godly teacher and pled the appalling need of these poor sinners facing a Christless grave. He said, "I am convinced that I must leave school at once and carry to them the message of the Cross." But the wise teacher only said, "Let us pray about it," and knelt there with the boy while together they laid the matter before God. And young King, with new vision, remained in school to finish his course.

When he later visited New York on business, he was definitely and providentially led to establish a mission in this unpromising locality. God's hand was continually seen in the circumstances by which the enterprise was undertaken and in the co-operation of Christian business men by prayer, advice and financial aid. Early in March, 1924, "The Bucket of Blood" gave place to the Gospel Light Rescue Mission. And today if you pass down Atlantic Avenue you will see in the window of the building an open Bible and an invitation which says, "Come In, Sinner, God Wants Your Heart." You will see the sign, "Gospel Light Rescue Mission," and a crowd gathering for an open air meeting. The director of the mission every night proclaims the gospel to all who will listen. And the crowds come, some to scoff, or to disturb, to smash windows or throw eggs, rocks or garbage among the workers. But some hear the word and accept Christ. These receive a New Testament which they promise to read daily. Tracts and Scripture portions are distributed, and a meeting in the mission hall follows. Here three or four volunteer workers, without salary, night after night, faithfully assist in the service of song and prayer, Scripture reading, Bible story telling or musical numbers.

The changes in business and social conditions are marked. Apartment houses, business blocks and comfortable homes are being built. The mission is crowded with eager listeners, men and women, boys and girls. The little children who in the old days would have heard brawling and blasphemy, gunshot and police whistle, now hear the story of the Christ-child who became the Saviour of the world. These are some of the "things which accompany salvation" at the Gospel Light Rescue Mission. This transformation of the "Bucket of Blood," the most degraded rum shop in greater New York, has focused the attention of the entire city upon the mission which has succeeded it.

## II In Navaho Land



Rose of Yesterday

the mission. Miss Fay Edgerton is in charge of Cornfields, a substation, sixteen miles from Ganado, where a new house provides bathing and laundry privileges for the Indians. Miss Maud Ellsworth is Miss Ellerton's assistant.

Moody Bible Institute students are like torch bearers, lighting their tapers year by year at a central flame, and in their turn passing the light along to the less fortunate, until the gleam encircles the earth.

The accompanying picture shows Miss Ellerton with an Indian maid, Yit Daz Bah, upon whom the light has shined. Her Christian name is Edith Williams. She is a native Navaho, converted at the mission school in Ganado, and a few weeks ago she was the guest of the Institute in company with Miss Ellerton.

There are more than eighty girls and more than sixty boys in the Ganado school. Besides Bible, English, and the elementary school subjects, these children study their own Navaho language, which the missionaries have reduced to writing.

Yit Daz Bah has been a Christian for three years, and having completed the course at Ganado she has volunteered to become an interpreter, living at the mission and going out on horseback

SCHOOL in the land of the Navahos is quite different from school in other parts of the country. Let us take a look at Ganado mission school in Arizona, where six former Institute students are now laboring. Miss Dorothy M. Ellerton is matron of the girl's department and C. W. Johnson is director of boy's work there, while Rev. and Mrs. H. J. Baldwin, have recently joined the Ganado workers. Mr. Baldwin is assistant to Rev. F. G. Mitchell, superintendent of

to the native hogans. The Navahos do not live in villages, but, nomad shepherds, they are scattered with their sheep over wide territory. Among them the interpreter makes periodic visits, telling the gospel story, advising, comforting and instructing. A clinic car, equipped by the mission, moves about the plains, parking where water is found, and dispensing medical and spiritual aid free to the Indians who visit it.

Some of the Ganado workers have unusual tasks. Vegetables must be gathered from the mission garden, meat must be chopped and stew prepared for the parents who bring their children to school. All must be entertained for at least one meal. School opening is always a happy time, the mission compound is full of life, and the people keep coming afoot or on horseback.

The children learn rapidly, have a sense of humor, and are particularly apt in music. Miss Ellerton's quartet of girls sing harmoniously and sweetly, and are in demand for school programs.

The boys and girls who enter the mission school wish to forget their pagan names when they receive Christian

like a beehive, and has no window, floor, chimney nor furniture. Little Rose walked twelve miles and spent one night alone in the desert in order to reach the comfortable, happy, attractive mission school. When her father found her in this new environment, clean and contented, he consented to let her remain. Now Rose is learning to wash and iron, to mend her clothes, and to cook and serve nourishing foods. Some day she will be a happy, intelligent Christian woman, ministering to her own people in the blessed name. Ganado mission, which is controlled by the Board of National Missions of the Presbyterian



Rose of Today

Church, is a pioneer in Christian work among the Indians of the Southwest. The seed sowing has been faithfully done, but results have been slow. Now the Navahos are coming to Christ not in large numbers, but one by one, family by family, group by group. Some remarkable manifestations of God's power and blessing have been witnessed, especially in the conversion of medicine men and tribal leaders who have in turn become evangelists among their countrymen.

Far from being a vanishing race, the Navahos are increasing at the rate of 10,000 each decade. There are now some 35,000 scattered over 60,000 miles of desert.

Last year the superintendent, Rev. F. G. Mitchell, with one of his Navaho converts, Hash - de - ka - se - lah, whose whole family is Christian, visited the Institute enroute to the

Presbyterian General Assembly. A story of this visit appeared in the August, 1924, MONTHLY under the title "God Walks Among the Navahos."



Yit Daz Bah with Miss Ellerton  
Her bracelets and girdle are of hand wrought silver, set with native turquoise

names and one little girl has succeeded, for now she is known only as Rose.

When she was just a little girl she ran away from the crude hogan which was her home. The hogan is shaped

# Aspirations for the New Year

## JOY AND CONTENT

By Fred Scott Shepard, Toronto,  
Ont.

"Good morrow!" says New Year,  
A smile on his face.  
"I bring you fair tokens  
Of kindest grace;  
May naught in the future  
Give cause for regret,  
Nor leave recollections  
You fain would forget;  
Each day has its purpose  
Of such good intent,  
That found, should give fruitage  
Of joy and content."

## REJOICE, YE RIGHTEOUS

By Gertrude Robinson Dugan, Montclair,  
N. J.

Rejoice and gladden this new year!  
Rejoice that God is ever near!  
Rejoice that He will pardon sin!  
Rejoice in perfect peace within!  
Rejoice that He directs thy way!  
Rejoice, He hears you as you pray!  
Rejoice, tho' what seems ill betide!  
Rejoice, God's best is ne'er denied!  
Rejoice that Christ may soon return!  
Rejoice, for 'tis for this we yearn!  
Rejoice o'er wanderers lost but found!  
Rejoice, ye saints, the world around!

## THYSELF

By Edith L. Young, Kennebunk, Maine

I turn from questions to Thyself, Christ Jesus,  
I bring my doubts, misgivings—all, to Thee  
Like one of old; and as of old to Thomas,  
Thou dost reveal Thyself, my Lord, to me.

## MY WISH

By Ervin S. Hall, Kissimmee, Fla.

Whate'er the future holds in store,  
Grant this one thing to me,  
That simple faith of other days  
May clearer, stronger be.  
That I may have the gift to see  
The good that others do;  
And in my efforts to be just,  
Forget their failings, too.

## MY ONLY PLEA

By Walter J. Kuhn, Cincinnati, O.

Just one thing, O Master, I ask today,  
Now that the old year has passed away  
And a promising new year, through grace of Thine,  
With all the dreams of youth is mine—  
Just one thing I ask as I onward go,  
That I'll walk with Thee—not too fast, nor slow;  
Just one thing I ask and nothing more,  
Not to linger behind, nor run before.  
O Master! This is my only plea—  
Take hold of my life and pilot me.

## SO LET IT BE

By W. H. Kielhorn, Chicago, Ill.

O Lord,  
I ask not that my lot may pleasant be,  
But that in all, Thy presence I may see;  
If pain and sorrow best reveal to me  
Thy will, Thy presence, my Gethsemane,  
Just give me grace to pray, "Lord, let it be."

O Lord,  
If rev'ling joy my ear shall close to Thee,  
I pray, in such a time Thou wilt not flee;  
But speak in voice more firm, tho' harsh it be  
And harsher still, 'till Thou has wrested me  
From hellish doom, to heaven's destiny.

# Does Juggling with Words Satisfy the Soul?

By Frederick R. Barkhurst, Washington, D. C.

**W**HAT this world needs," Dr. Harry Emerson Fosdick told an audience of university students in the national capital not long ago, "is more of the religion of Jesus and less of the religion about Jesus."

There was much hand-clapping at this utterance. Some of those who applauded were clergymen of well known denominational churches—Baptist, Methodist, Presbyterian and Disciples. The larger expression of approval, or of fancied approval, came from young men and young women, however. They thought they understood what the eminent speaker meant, and their approbation was of what they had in mind.

## Inconsistent Applause

Too often public speakers win warm commendation from careless listeners through leading the latter to imagine a certain sentiment is being advanced when, as a matter of fact, a theory of quite opposed sense is actually offered in the address. There is, of course, no excuse for sponsoring of things taken for granted rather than carefully weighed. Nor is there good reason why an audience should—as an audience very frequently does—cheer an utterance simply because the auditors fancy it is the expected and graceful thing to do. When an assemblage of people in such a mood proceeds thus, it is quite likely to nod or more vigorously applaud a positive declaration by one speaker and a few moments later give equal approval to the disputing of that statement by another orator—and wholly without realization of the absurd inconsistency of the course.

Perhaps Dr. Fosdick does not count at all on these unhappy propensities of people making up present-day audiences at public gatherings where problems of general interest are under consideration. It may be wondered, nevertheless, whether such immediate and liberal hand-clapping would greet Dr. Fosdick's utterances of the kind quoted above if our modern public meetings were given to seriously weighing things

said therein before endorsing the views expressed.

The sober-minded student in the Washington audience might, for instance, has set himself to pondering Dr. Fosdick's words with the highly proper purpose of making certain as to their exact meaning.

## What Did Dr. Fosdick Mean?

"The religion of Jesus—the religion about Jesus." Now, what shall we make of those phrases?

I do not say, "I accept the religion about Jesus"—in fact, I never heard that expression until Dr. Fosdick employed it. I seldom say (I do not recall ever having said), "I accept the religion of Jesus." What I do think of and talk about and rejoice in is my faith in the atoning sacrifice and in the teachings of Jesus of Nazareth, the Son of God. They are the foundation and the substance and the climax—firm and sweet and glorious—of my spiritual hope.

Did Dr. Fosdick really mean to say "teachings" instead of "religion," do you suppose?

Or, did Dr. Fosdick purposely use the word "religion" while desiring his hearers to let it represent "teachings" in their thoughts?

I do not know. It is possible for no one save Dr. Fosdick to answer. Doubtless he will not do so; assuredly he will not willingly go upon record as saying: "What the world needs is more of the teachings of Jesus and less of the teachings about Jesus." To declare that would be to wholly undo the work he has been industriously engaged in pushing forward for several years—a course which has given him front-page position in the daily press, and particularly that portion of it which for its own personal reasons is interested in seeing the prime principles of the Christian faith done away with.

## Things That Cannot Be Separated

For the teachings about Jesus are the teachings of Jesus. They cannot be separated; one cannot be accepted and the other cast aside. What we

know of Jesus' faith and mission are what He alone told us. He said, "I am the way, the truth and the life." He said, "He that hath seen me hath seen the Father." He said, "He that believeth on me, though he were dead, yet shall he live." He said, "It behooved Christ to suffer, and to rise from the dead the third day." He said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Yes, the only teachings we have about Jesus are the teachings of Jesus! They are the sentiments graven upon the inner soul of men and women everywhere. The truths the tiny children lip as their beginning faith in the Lord are the things about Jesus which He taught.

## A Warning to Young People

I am sorry Dr. Fosdick juggled words in his Washington address to a body of students of a great university. It is not the way to carry truth; never is it necessary to use false suggestions in order to arrive at right conclusions. If Dr. Fosdick believes in the teachings of Jesus—even though the minister chooses stubbornly, or for more private reasons of his own, to speak of those teachings as "religion"—Dr. Fosdick most assuredly must believe in the teachings about Jesus, for the Son of God taught us all we know concerning Himself.

Young people! Do not become the victims of word-jugglers. You have been given reason for use in finding your way properly through life. Think for yourselves—calmly, logically, conclusively. You have no need to take any fellow-human's word for spiritual facts; all the sources those others have for learning of God are alike open to you. Jesus taught of Himself in order that even the wayfaring man might understand; that everyone might be like Him through seeing Him as He is.

# A Protest Against the Federal Council of Churches\*

**R**EV. W. R. DOBYNS, D.D., Pastor, . . . Presbyterian Church, Birmingham, Ala.

"Dear Dr. Dobyns:

"I object strongly, as an elder in the southern Presbyterian church, to its having any constituent relation to the Federal Council of Churches and to its

paying any money in support thereof out of its funds. These funds are subscribed by myself and other members of the southern Presbyterian church for the general causes of the church—foreign missions, home missions, Sunday-school extension, publication and ministerial relief and Christian education, and not for donations to outside bodies.

## Why He Objects

"I especially object to and protest against any relation with the Federal

Council of Churches, because that body is not based upon the sound biblical basis on which the southern Presbyterian and other evangelical churches stand, namely, the acceptance of the Holy Scriptures as the only infallible rule of faith and practice and the five tenets of faith which have been promulgated by the northern Presbyterian church as essential, but which are widely ignored, or openly and contemptuously denied by some of the churches and many of the individuals who are active and some of

\*We were requested to publish this letter by persons who read it in manuscript, and we do so by permission of the writer and his pastor to whom it was addressed. The writer was formerly president of the Gulf States Steel Company, and is now, we believe, chairman of its board.—Editors.

whom are prominent in the Federal Council of Churches.

"The Federal Council, like the other proposition which it promoted, to wit, the Interchurch World Movement, does not depend upon the foundation laid down in Scriptures. 'Other foundation can no man lay than that is laid,' which is the atonement of Jesus Christ for the sins of men and the personal acceptance of that atonement by faith, coupled with repentance and followed by regeneration and the full acceptance of the apostolic doctrines. Instead of basing itself upon this foundation and looking to the reception of power as in the day of Pentecost, all the members of the Federal Council being of 'one mind,' it obviously and openly depends upon numbers to accomplish the results which can only be obtained by the Holy Spirit acting through those who receive Him.

#### The Least Common Denominator

"In other words, the tendency today over the entire world is to substitute the power of organized co-operation of men in doing men's works, to wit, sociological works, in which the teaching of the Scripture is utterly ignored or denied, to wit, 'that by the works of the law shall no flesh be justified.' We see in England today the strong efforts to draw together the Anglican and the Roman Catholic churches. It is questionable whether the Anglican church is not in a perilous condition as the result. I have myself heard in India in Anglican church services prayers for the dead in accordance with

the Romish doctrine of purgatory. The spread of the confessional amongst Anglican churches is notorious.

"We see efforts made as in the Congress of Religions at Chicago to draw together Christians, Buddhists, Mohammedans and Shintoists.

"Are not these ecclesiastic bodies which are seeking to get together trying to find the least common denominator? In other words, to find what there is of doctrine that can be accepted by every religious body, no matter what its name; so that in effect to find something on which all these units may come together into a really heterogeneous but nominally homogeneous body, one discards one element and another, another until there is nothing of value retained, and that which is left is nothing but a shadow or simulacrum.

"I dissent most strongly from this method of building up the living church of Christ upon earth. 'How can two walk together except they be agreed?' And again, 'What fellowship has light with darkness, or Christ with Belial?' And again, 'Wherefore come ye out and be ye separate.'

#### What Is the Church?

"As I understand it, the church, *ecclesia*, is a body which is called out from the world for the express purpose of being witnesses to certain specific facts taught by the Holy Scripture, and any organization which contains those who deny or ignore those facts, or the Scriptures which teach them, must be inher-

ently unsound. In my own business of making steel, we are required to take the utmost precaution and go to any amount of trouble and expense to obtain absolute homogeneity. If there is even the smallest percentage of foreign matter present in the steel it reduces its tensile strength and soundness; so if there is the smallest admixture of error or untruth in a so-called church or religious body, combination of churches, its efficiency is *pro tanto* reduced. It is not necessary in dealing with the Federal Council of Churches to do more than to look over the list of names of those who are prominent in its management and to look over the record of its proceedings to see that it does not and cannot measure up to the standard set by the southern Presbyterian church. The Federal Council of Churches would accept and work heartily with the New York Presbytery, the representatives of the Union Theological Seminary of New York, University of Chicago, Brown University, and such institutions from which are graduated into the ministry men who would not be permitted to occupy the pulpits of southern Presbyterian churches or to be sent by the southern Presbyterian missions board to the foreign fields to teach the principles of Christianity.

"How can we, therefore, consistently be as a whole a member of the Federal Council, and how can we with any propriety divert the funds of our members to its propaganda?

"Yours very truly,

"James Bowron."

## Where To Go? What To Do?

Correspondents occasionally ask us to advise them as to clean entertainment for Christian young people in their teens or just passing out of them. Where may they go, or, what may they do? It is a difficult question to answer. Recently we put it up to one of the officials and one of the teachers in the Moody Bible Institute whose replies follow. The first is from a young woman of considerable experience in her profession, which is that of teacher of Religious Education. The second is from the Assistant Superintendent of Men in the Institute. This gentleman has served in a city pastorate and in the evangelistic field. He has had experience in Y. M. C. A. work also, is married and is a father. We trust the suggestions of these two experts may be found of practical value to our readers.—Editors.

TO THE Editors:

"In reply to your request for suggestions on 'Where to go?' I would offer the following:

"The ages of eighteen to twenty-one are those of later adolescence. It is a period of idealism, of intense life and interests wide, strong and varied; a period when the sexes are interested in each other and choices are made. Hence the life of the young woman can be concentrated on the good, the true, the beautiful and uplifting things just as well as it can on the low, the coarse and the degrading. I would, therefore, say at the very start that a teacher or leader of youth must go with her young people and be one of them. If she is not willing to sacrifice her own time and interests to the fostering of this love for the beautiful and the uplifting things of life, she will have little or no influence upon those she wishes to guide. Knowing these facts to be true, I would suggest:

"1. Planned trips to art galleries, museums or historical places, or great manufacturing plants, where definite things will be noted.

"2. Hikes to God's out-of-doors where

acquaintance with God's creatures and creation can be studied. These trips should have a definite object in view and a definite time for going.

"3. Socials and parties in the home and church to which the young men will be invited. On these occasions the games should be definitely planned. There should be some instructive games and others purely 'fun makers'; also music and songs.

"4. Illustrated lectures and instructive motion pictures such as Newman's travel talks, musicals and concerts.

"5. Athletics—field and track events. If in the country make a tennis court or ball field. If near water, have swimming and boating. In winter skating and sledding.

"Cordially,  
"\_\_\_\_\_"

"To the Editors:

"Your question re 'Amusement for Young People' is indeed a serious one. If your correspondent were sitting opposite my desk and I knew all the facts in the case, we might be able to arrive at a particular solution of the problem.

"I am thinking of the question in two lights: First, entertainment as a personal matter, and second, for the group. Entertainment is undoubtedly necessary for some who have not been fully instructed as to the real values in life, and have not been given a definite goal for service for Christ. In churches where pastors are not very spiritual this is a serious question. In other places, small towns and in rural districts, there is frequently little to do, there being no places even of worldly amusement where the young people may go. Much depends upon the size of the town and location.

"I am reminded of a live group of young people in a Methodist church in one of our prominent suburbs. The reason for the success of this group of nearly 150, many of whom are high school students and graduates, is understanding leadership, sane and human. The leader has the gift of perception in the study of individuals. The main purpose was not preaching or even teaching, but creation of fellowship, which is only a means to an end, the end being the salvation of souls. The leader did not

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draw to herself praise or patronage, but was constantly studying the young people, both men and women, seeking to find leadership. This is her life work. She believes she is called to do this as a minister is called to preach the gospel. She felt a love for youth and being a married woman she could not forget the foibles and follies of adolescence and determined to live on their plane. She had to develop a condition of optimism that was impervious to criticism. She is now reaping the benefit of the old proverb, 'Nothing succeeds like success.' I am appending a little outline of her work.

"1. She began years ago with twelve young people whom she invited to her home each Monday evening, the number now having increased to an average attendance each week of ninety. At times it runs as high as 150. At present the meetings are held in the church building, the leader herself having been taken in to the official family of the church as the director of its young people's work. She is now enrolled as a student in the Day School and some nine or ten members of the group are enrolled in the Evening School. Twenty-three Sunday-school

teachers have been developed out of the work and sixteen other young people are, as the result of it, now attending schools and colleges preparing for life service. There has been an unwritten understanding between the leader and all who attend the Monday evening gathering that they shall be present at the Wednesday night prayer meeting of the church. The Monday evening gathering is strictly for social fellowship. A meal is served by a cateress engaged for the occasion, the cost of the meal for each being 40 cents.

"The meal is followed by spiritual songs and occasional addresses by speakers of note qualified to emphasize spiritual ideals for life and service.

"2. Once a month she gives a social where interesting and educating games are played. She visits the library for books on games, in which are outlined suggestions how to entertain groups of twenty, thirty, etc. No dancing or worldly amusements are among the suggestions.

"3. Holiday (national and otherwise) and seasonal parties, picnics and groups are held in the open air, if possible. The group visits industries such as printing establishments, bakeries, etc., returning at a reasonable hour.

"4. For a time tea was served for the group on Sunday evenings, at which from forty to fifty enjoyed themselves. Certain ones were designated to contribute sandwiches, others to make tea, and so on. No charge was made for this and it was understood that as far as possible all who came to this would remain for the evening service. It has been a great contributing feature to the life and work of this church.

"5. The young people are constantly urged to see the value of service for Christ. In many cases this is in the guise of fellowship. They visit old people's homes, hospitals, asylums, infirmaries, jails, etc., in addition to certain groups who visit shut-ins and carry a message of cheer as well as a bouquet of flowers for their enjoyment during the week.

"It will be readily seen how the question of entertainment is disposed of in this busy church life, where Christ is constantly held up as a Saviour and Friend. The open secret in this case is that the leader has sold herself to these young people who have desired to emulate her religious and spiritual experience.

"Very sincerely yours,  
"\_\_\_\_\_"

## The Home, the Church, the School—A Unified Program

By Rev. Clarence H. Benson, Director, Religious Education Course, Moody Bible Institute, Chicago

THE communication of Mr. Barker in the last number of the MONTHLY not only indicates the futility of compelling our public schools to teach the Bible, but also issues a clarion call to the church to curb the epidemic of child crime by co-operating with home and school for an enlarged program of religious education.

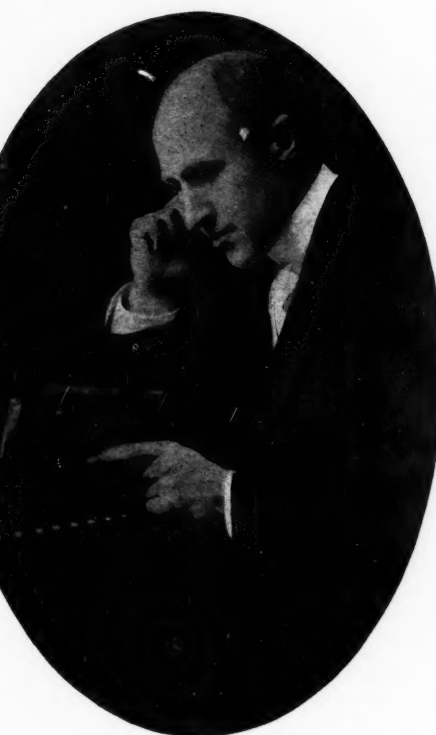
### I

#### Parental Responsibility

The fact that 27,000,000 boys and girls in the United States are growing up without any religious instruction is not due to its absence in the public school alone. The church and more particularly the home must share the responsibility for this universal neglect. The primacy of the home as an organic educational agency is due to its determination in both heredity and environment. The former lies wholly within its province, while the latter is limited to its confines during the most susceptible years of childhood. But the neglect of the church to reach a former generation of boys and girls today brings us face to face with millions of parents incompetent if not indifferent to this responsibility.

#### Newspapers and Movies

A nation which leads the world in crime and divorce is not likely to afford many homes where religious training



Rev. Clarence H. Benson

will have its proper place. The chief text-book of the home today is the sensational newspaper, and the child's chief educator the vice, vulgarity and violence of the movies. Instead of providing

moral and spiritual training for his children the average parent takes them to the movies and in one week five times as many congregate in these theaters as assemble in all the churches and Sunday-schools in the land. The movie has a dangerous fascination for the impressionable mind of the child. Not only does the child attend the movie five times more frequently, but he learns five times more readily than in the Sunday-school. Most Sunday-school teachers are content to use the ear gate while the movie uses the eye gate and a child remembers 50 per cent of what he sees but only 10 per cent of what he hears.

#### Educators Not Hostile to Religion

The public school cannot supplant the home in child training. A school teacher not only learns to judge a given home by the child that represents it, but she also recognizes her limitations in neutralizing or lessening the influence of the home. Instead of the church and the home therefore, attempting to impose an impossible burden upon the public school it would be far better to co-operate with the educational authorities in a program in which there is some reasonable hope for success. Educators are not hostile to religious education. In fact the movement for a better program has originated outside of distinctly church

circles among teachers rather than preachers. These educators recognize how impossible it is for the school to assume the function of the church in a government that provides for the separation of church and state.

## II

Co-operation, not compulsion, then is the key word to meet the present situation. The part that the home, school and church must take in a unified program may be briefly stated.

1. *The home must assume the responsibility of the attendance of the children at all religious sessions.* There is much more that the home should do and could do, but this is the minimum of its responsibility. Sunday-schools are tremendously handicapped because the scholars attend only about half of the time. When parents will be as particular to see that their children attend Sunday-school as regularly as the public school not only will the boys and girls have a greater respect and interest in religion but a larger amount of information as well. Parents must also be sufficiently interested in the moral and spiritual welfare of their children to seek the co-operation of the public school. Educators cannot compel school children to attend sessions for religious instruction unless the parents so request. The supreme court decision in the Oregon case recognizes that the parent rather than the school must determine whether or not the child is to have religious training.

2. *The school must assume the responsibility of providing time and recognition for religious education.* The school should co-operate with the home and church by allowing every child whose parents request it a minimum of one hour a week to attend a church school of religious education. The influence of the school in this matter is of great importance. Not only do the pupils and parents learn that the school clearly recognizes the importance of religious training, but also the church will be benefited by the improved teaching methods that its association will require. The contact with the school will assure the church of better attendance and punctuality on the part of the pupils and a higher standard of efficiency on the part of the teacher than it has ever yet experienced. Still each church will be permitted to teach religion according to its own denominational interpretation and the greatest liberty of religious thought will be permitted. Moreover the church will keep the educational program in its own hands and the lessons of the week will be continued and correlated in the Sunday-school.

3. *The church must assume the responsibility of providing a bigger and better program of religious education.* If the home and school are to recognize the teaching function of the church and co-operate with it, there must be new evidences of its interest and activity in this phase of its work. The Protestant church has never regarded religious edu-

cation seriously. They have been content to erect colleges for mature youth but have never made adequate financial provision for teaching children. Their ministers have been trained and their churches have been constructed for the care of adults rather than children. Nearly every phase of church work has received better support and attention than religious education. Is it any wonder that the Catholic church regards the unorganized, ungraded, unequipped Sunday-school as a mere makeshift? If the Catholic church should educate its young in religious matters as carelessly as the average Protestant church it would break down in a generation.

To gain the respect of the community and to secure the co-operation of the home and the school the church must reorganize its educational program and enlarge and magnify its teaching function. The church must bring the Sunday-school up to the public school standard of efficiency and continue its instruction in a week day session. It means a clear and definite program for all sessions, a properly trained or trainable teaching force and suitable housing facilities. None of these can be neglected.

Such a co-operative program is already in operation in many parts of the country and in so far as it can be extended to every locality where homes radiate around a school and a church, a successful solution of the present paramount problem will follow.

## "In Prison, and Ye Came Unto Me"

Based on an Incident in North Carolina as Related by a Colporteur of the American Bible Society

"GUILTY of murder in the first degree." The Judge's voice monotoned on, ending with startling distinctness, "until you are dead." He leaned back impersonally. After all, it was all in the day's work. Like a breath of wind came the faint sigh of suspended relief as the spectators in the crowded court room relaxed from the nervous tension of the last few days.

Not a muscle moved in the face of the prisoner standing at the bar. Calmly he heard the verdict which meant the cutting off of his young manhood, the end of all anticipated pleasures, the frustration of such hopes and designs as he had planned for the coming years.

The case had held the front pages of the newspapers for many days. It was a cumulation of base designs, fostered by too close association with evil companions culminating, through jealousy, in the deliberate killing of a member of the "gang."

At a touch on his shoulder of the sheriff's hand, the prisoner walked from the court room, glancing neither to right or left at the curious people pressing close to see him pass. Even when a low sob, quickly suppressed, tore the tense atmosphere, there was no change in his set countenance.

As the cell door clanged behind him, he walked deliberately to his cot and,

with a gesture of relief, threw off his coat. At least, it was over.

The execution was to take place in six weeks. The first two passed quickly, although there were hours in the night when the darkness pressed on his eyeballs and the deadly quiet reacted on his overwrought nerves, so that it was only by biting his hand he could keep back the scream which gathered in his throat and threatened to break his iron composure.

Then one day on his usual round of visits among the prisoners, a colporteur of the American Bible Society left with him a copy of the Gospel of John. Just a little paper bound booklet. A leaflet so small that he could easily crush it in his hand.

He turned its pages listlessly. "That whosoever believeth in him should not perish" leaped out from the printed page and quickly he started at the beginning of the Gospel and read through the last chapter. As the days succeeded each other, the little book was studied with increasing knowledge and understanding. Grimy and worn, it bore mute testimony to the many hours spent poring over the life-saving message.

Helpful talks with the prison chaplain followed by periods of reflection and study brought to this man a realization of the love of God. A great peace came to the tormented mind. The hours at

night were spent in dreamless sleep, the days in meditation and instruction.

Swiftly the time passed and with the setting of the death watch the prisoner prepared to spend the night with his spiritual advisers. With the coming of early morning all personal effects were given away. Only the little tattered copy of the Gospel was retained.

"He that believeth on him is not condemned." There was no fear on his face as he marched to the chair with the officers, and when the lifeless body was removed, still clasped tightly in his right hand, was found the crumpled copy of the Gospel of John, his guide post to the source of eternal life.

The Holy Spirit also came with fire. Fire is for conflagration and purification. The folk of God need both to-day. When one time the Moody Church was on fire and threatened with destruction, an interesting incident occurred.

A student in the Institute building adjacent, attempted to awaken her room-mate. "Get up," said she, "the Moody Church is on fire." "That's nothing," said the drowsy student. "It's always on fire." What a testimony for a church and is the testimony every church should command.—*The Wonderful Word*, October, 1925.

Moody Bible Institute Monthly

# Sinister Forces in China

By Rev. W. H. Hockman, Principal of Hudson Taylor School, Luchow, China

THE eyes of western lands are being drawn more and more toward the Orient, and especially toward that land of immense possibilities, China. The present conditions prevailing in China, and the prospects of the immediate future, are extremely puzzling to the Occidental. While the question is so complex that even our wisest Chinese friends are mystified, there are certain great factors in the situation that can easily be recognized by the careful observer.

## Wholesale Importation of Rationalism

Undoubtedly the greatest single factor in the situation is the recent wide-spread introduction of western rationalism, through organized education, popular literature, the daily press, and extensive student activities.

The nation-wide system of government schools uses either translations of western textbooks, or similar productions, for the teaching of biology, sociology, psychology and philosophy, all of which set forth the doctrine of materialistic evolution with great confidence and finality. The younger generation has accepted this philosophy as the established position of modern civilization, based (as they assume) upon the findings of all the exact sciences.

Unfortunately it has to be stated that the same style of intellectual pabulum is set forth by an alarmingly large number of missionary schools, including lower grades, high schools, colleges, and theological institutions. There are many notable exceptions, for which God be praised.

Aside from these activities in China, there is a great stream of the choicest of China's sons and daughters constantly passing through our American universities, the majority of whom return to their homeland loaded up with the same doctrines, and with little or no faith in Jesus as the Son of God, or in the Bible as an inspired revelation. There is a large and pathetic group of returned students who were the choicest product of good orthodox mission schools, sent to America to complete their higher education, but who had the sad experience of having their faith systematically and scientifically wrecked, and have re-

turned to China to join the ranks of Modernism.

## Its Logical Fruits

Comparatively few westerners are prepared to seriously follow their belief in evolution to its ultimate and logical conclusions. The prevalence of Christian ideals and traditions exercises a powerful restraint over the thought-life and conduct of the community. But in a land like China, with none of these restraining or correcting influences, the student mind has accepted evolution and all its corollaries with such a degree of seriousness as to lead to its direct application to practical life. How many of our American friends have ever actually thought the matter of evolution through to a finish? The only possible

development of free personality. Social, political and economic policies are not being shaped by the matured, experienced members of the community, but by callow youth whose only qualification is that they have scanned modern text-books. A common everyday spectacle, at once amusing and pathetic, is to witness a public gathering organized and conducted by high school boys for discussing national and international problems. Public demonstrations, boycotts, and international policies are all the products of schoolboy brains, and are all engineered by student organizations, who make extravagant use of newspapers, special circulars and telegrams.

The attitude of young China toward religion is consistent with their acceptance of materialism, in that they assume the impossibility of the miraculous, and regard as silly superstitions and exploded myths all the fundamental facts and doctrines contained in the Bible. Jesus is recognized as one of the outstanding sages, but nothing more.

## Does Rationalism Represent Christianity?

Owing to the character of the education obtained in the higher institutions of so-called Christian America and England, and likewise in so many missionary schools in China and other oriental countries, many Chinese and

Indian men of keen discernment have come to associate materialism and Christian propaganda very closely together. Whatever may be their view of Christian ideals in the abstract, they have such abundant evidence of sordid materialism flooding into their country from the West through supposedly Christian channels, and in such close alliance with Christian propaganda, that they identify the one with the other. Seeing evolution is so freely and openly sponsored by such a large number of Christian apologists and educational institutions, is it any wonder the masses of China, both educated and uneducated, are erroneously assuming that Christianity countenances radical social theories and unrestrained liberty of the individual to think and act as he pleases?



Chinese New Year Festival Scene

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ultimate outcome may be briefly stated thus: a total disbelief in God; the abrogation of any absolute standard of morality; disregard for all authority, either human or divine; the elimination of all notion of sin; and the maintenance of the right of each individual to follow freely all the instincts and impulses of his nature without restraint.

Young China has taken the new philosophy seriously; so seriously that belief in deity has been thrown away, the age-long Confucian system of ethics largely discarded, and a wild plunge taken into the sea of social and moral chaos. The student class has broken absolutely and completely with all past traditions and standards, putting on the shelf the wisdom and counsel of their fathers, and setting out to reconstruct society along lines that permit of the unhindered

In contrast to this sad and disastrous perversion of Christianity it may be stated that there is also a host of faithful, devoted missionaries, a goodly number of influential Chinese Christian leaders, and a certain number of educational institutions, that stand uncompromisingly for the pure and simple gospel, the deity of our Lord, and the integrity and authority of the Bible. But against the great tide of materialism fostered by the prevailing type of education, and supplemented by the newspapers and an ever-increasing supply of magazines and books, the comparatively small band of faithful evangelicals are waging an uneven struggle.

#### Enters Radicalism

No better seed-ground could be imagined for the introduction of Bolshevism from the neighboring land of Russia. Indeed, the logical ultimate fruit of materialism is such as to make it quite easy and natural for the full-blown disciple of Modernism to clasp hands with the emissary of red Moscow. During the past few years the educational organization of China has offered a very free and sympathetic channel for the wide-spread dissemination of Communist

propaganda. Not only the closely-knit government school system, from Peking University down, but the student bodies in numerous mission schools as well, have served as active agents in scattering this particular sort of doctrine, and fomenting radical social sentiment among the soldiers and laboring classes. On the death of Lenin impressive memorial services were held in many important centers, the students of both Christian and non-Christian schools participating. Student leaders in both arts and theological departments, organizing secretaries of the Student Volunteer Union, and other youthful propagandists hailing from certain mission institutions, are constantly advocating new theories of social revolution that differ little from the violent doctrines of the Reds. Moscow agents have been moving freely about the country, welcomed everywhere by the student bodies and regarded as the forerunners of a wonderful new day of light and liberty about to dawn in benighted China!

#### What About the Future?

Thoughtful people will not fail to recognize that the rationalism that flourished in Germany over a quarter

of a century ago is now springing up on a new soil where the possible results may be even more terrible than the great upheaval which recently shook the world. Rationalism is destined to produce the identically same social and political philosophy at all times and in all places. The doctrines, sentiments and aspirations now prevalent in China are exactly the same as those which produced the World War. When a virile, homogeneous, self-sustaining nation, comprising a full quarter of the world's population, comes under the sway of such a philosophy, pray what is the outlook for the world?

A knowledge of the conditions prevailing in China, and the Orient in general, should serve as an irresistible call to God's people in America to come to the rescue with unstinted offers of consecrated lives and money, that the gospel of our Lord Jesus Christ, which is the only power on earth to save individuals, or preserve communities, may be speedily preached to the millions in China who know nothing of His love and power. Supporters of missionary work will do well to ascertain beyond a doubt just what kind of propaganda they are assisting, and whether they are really contributing to China's salvation, or her undoing.

## Destruction, Fire and Sword in Damascus

By a Presbyterian Missionary from Chicago

SINCE the Druse rising about three months ago, Damascus and its surrounding country have been in a state of unrest. Most of the people, in fact the vast majority, were in sympathy with the efforts of the Druses and hoped to be rid of French domination in Syria. Those who sympathize with France are exclusively Christians, mostly Roman Catholics and Maronites; but even among these are many who would like to see the French leave the country. In Damascus I found the Franciscans against the French while the Jesuits are their strong supporters. The Greek Orthodox, who are in a great majority, are almost to a man opposed to the French, as are the Jews and Moslems.

For three weeks now we have heard reports that bands had attacked villages in the neighborhood of Damascus, and that French troops had gone to these said villages and had burned them to the ground, causing thousands to lose all their property and their coming to Damascus as refugees.



The City After Bombardment  
The three minarets and dome show the position of the great Mosque which was not touched

#### French Troops Sell the Loot

We do not know the extent of the damage done by the bands, but we do know that the French troops returned with much loot. One morning very early a regular market was held just outside Bab Sherki, where the French troops sold to Damascenes and to others much of the loot, such as livestock, carpets,

furniture, sewing machines, horses and donkeys for a mere song. I myself saw two Algerians riding on donkeys through Bab Sherki when the troops were returning from one of their escapades, then saw the same two soldiers offering for sale the same two donkeys for two Turkish pounds apiece in Bab Touma near my house. Bicycles were sold in Straight Street for one Turkish pound apiece; carpets worth at least forty Turkish pounds were sold for five pounds Syrian.

About October 12 some troops returned through Bab Sherki going along Straight Street to the El Merdji. In the procession were fourteen camels and on each camel two dead bodies of Syrians. These were dumped into the Merdji and put into a row for exhibition. This only had the effect of enraging the population for all the dead were practically Damascenes.

For over a week armed French soldiers paraded the streets. A Syrian who got into a quarrel with a French soldier was shot dead on the street on Sharia Jamal Pasha.

Moody Bible Institute Monthly

For weeks now, every Friday, tanks were placed outside the entrance of the Suk Hamidie on the Sharia Sanjakhar.

On Sunday morning, October 18, we heard that something was going to happen. At 9:30 we heard that French soldiers had shot and killed some Syrians.

#### Armored Cars in the Streets

At 1:30 P. M. I went out in company with a Syrian attendant and met armed guards in many of the streets, also tanks and armored cars. The shops and bazaars were all closed, and Damascus looked like Edinburgh would on a Sunday, in the observance of a Scotch Sabbath. I returned home at 3:30. At 4:30, while trying to address a little gathering at our house in Bab Touma in the Christian quarter, we heard the report of a heavy bombardment, and the people assembled were afraid. At 5:00 P. M. we tried to get the women and girls who had assembled to their homes, and found people in the Christian quarter running in all directions. At 5:30 I went from our house in Bab Touma, near Hamam el Bekri, to the Jewish quarter to our girls' school, where two British ladies were living in the street Et Tillage, fifteen to twenty yards from Straight Street. Bombs and shells were flying overhead.

I left the school about 6 P. M., the ladies refusing to come with me as they thought they were safe in British property. Just as I left, the building was struck by a French shell, one-half of it being destroyed in addition to considerable other property. A piece of the shell was afterwards found among the debris and sent to the British Consul at Damascus. We could not reach the ladies again until after the next morning, Monday, the nineteenth, at which time they were taken safely to another house belonging to the American Mennonite mission, with headquarters at Elkhart, Ind., U. S. A. As this too was in danger of being struck, they and the inmates of this house were again removed.

The bombardment continued and increased all Sunday night and during the whole of Monday until noon on Tuesday. I was on the roof of our house all night on Sunday, and saw that several fires had started near the Zamia el Umwia (the Great Mosque), which burned all night and which were still burning on Thursday afternoon when I last visited the ruins.

#### Left to the Mercy of the Druses

On Monday morning, the nineteenth, I went out to the Christian quarter in Bab Touma and Bab Sherki, but did not see a single French soldier. The barracks at Bab Touma near Straight Street had

been hurriedly vacated. The whole Christian quarter was deserted by the French army and left to the mercy of Druses, Moslems, robbers, or anyone else who chose to take it.

There were still the local Syrian police who remained faithful in Bab Touma, the chief and four policemen. When I saw the state of affairs, I decided that it was not safe for missionaries to remain unprotected, and in danger of bombs and flying shells from the French guns which were firing from the citadel and from the Salehieh quarter. I asked the police if they would give me an escort for eleven British and American missionaries with their children, so as to take them from their unprotected and unguarded stations to the British hospital in the Kasan quarter, a mission station of the Edinburgh Medical Mission.

He was quite willing if we could assemble in the police station within ten minutes. We were all there at 2:30, and

consulate. We decided to try to go on foot from the Christian quarter through the Arab and French lines to Salhieh where the consulate is situated. We pinned a small American flag to my companion's breast. We could not reach the British consulate which was cut off and had been struck during the firing. We reached the Victoria Hotel which was deserted and found the telephone there was working, phoned to the American consulate, and later reached it in safety. There we found that Mr. Keeley, the American consul, had been trying to get in touch with us but unsuccessfully. He had been in touch with the French delegate and the military authorities who continually assured him that everything was all right, that the Christian quarter was quite safe! This was not true! For twenty-four hours there was not a French soldier or Syrian policeman in the whole of the Christian quarter. During the heaviest bombardment we

were entirely at the mercy of the Moslem population, but were safer than if we had had French protection. I saw the Moslem low class mob when they looted the French barracks in Bab Youmma and then tried to enter the Christian quarter but were prevented by about fifty Moslems who guarded the Christian quarter with sticks, swords, and spears. I understand that the British consul, after the French deserted us, appealed to Ameer Said to protect the Christians as his forefather Ameer Abdul Kadir once did during the massacres of 1860. This fact should be emphasized by the world's press, that the French troops deserted the Christians and the Christians were saved by Moslems!



Sand-bags and Barbed Wire in the Streets of Damascus

marched down to the hospital under the protection of the five Moslem policemen, who remained faithful after the French army had run away. After we arrived at the hospital, the police hid their rifles and put on mufti for their own protection from the rebels.

#### Sheltered Under the British Flag

We stayed in the hospital Monday night and besides the local missionaries we had about five thousand Christians who fled to us for protection and shelter under the British flag. Tuesday morning some of the missionaries returned to their posts, those with small children remaining at the hospital. I tried several times to reach either the British or American consuls by phone, but all wires had been cut. At the French hospital I was refused admittance. There was nothing left to do but try and get through by hook or crook at the danger of one's life. I met one of the servants of the American consul who had been cut off for two days from the

#### Jews and Christians Suffer Alike

Many houses in the Christian quarter were struck by French shells. The wall of the building of the British Syrian mission and the street outside were struck just after the departure of the British consul who had called to inform the inmates of the French assurances of their safety. Several houses in the Jewish quarter were demolished and burned. Ten or twelve Jews were killed. The beautiful Beit Azm was burned to the ground. The sukhs Besurie, Hamidieh, and Straight Street were partly destroyed and burned. The Meidan, Chaghour, and Derwishiya districts were destroyed by the bombardment. All the beautiful houses of the Moslems on the Sidi Amud were burned to the ground.

What was not destroyed by fire was stolen by the French troops. I myself saw French soldiers breaking shutters in shops in the Chaghour bazaar and stealing property. Another person saw French troops breaking into a crio shop,

# Appreciation of Hubert P. Main—Composer of Gospel Music

By Rev. Charles E. Furman, Flanders, N. Y.

IT WAS in the blush of early morning of Wednesday, October 7, 1925, that greetings from the skies came to Hubert P. Main, widely-known gospel song writer, to come up higher and meet again those happy souls gone before, who were associated with him in making melody unto the Lord.

One can well imagine Dr. Doane, Robert Lowry, P. P. Bliss, William J. Kirkpatrick, James McGranahan, D. B. Townner, and the beloved Ira D. Sankey extending hands of welcome to him.

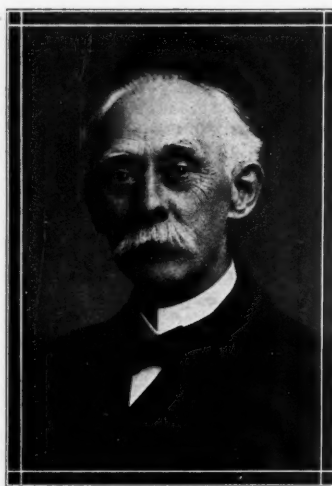
Born in Ridgefield, Conn., nearly eighty-seven years ago, Mr. Main impressed his name upon the generations past, as a pioneer in introducing the gospel song idea into popular use. Associated with him in this was his father, Sylvester Main and also William B. Bradbury whose name so frequently appears in hymn books. In a business way Mr. Main became identified with Lucius Biglow under the firm name of Biglow and Main, another combination that awakens memories, though now no longer in existence.

With the passing of Mr. Main very few of the old group remain and likewise many composers of the generation succeeding have "met beyond the river."

## Fanny Crosby's Work

In the midst of the initial activities of Biglow and Main and in a providential way, Fanny J. Crosby, the blind poetess, appeared upon the scene. Peculiarly gifted, her fertile mind furnished much of the thought destined to become crystallized into song. Her hymns were used with tremendous effect in the great Moody and Sankey campaigns in the United States and British Isles, and became linked in memory with the pathos of Mr. Sankey's inimitable baritone voice.

Then a succession of circumstances



Hubert P. Main

followed that introduced into the compilation of these books names that have since become household words. Prominent among these names is that of Hubert P. Main, the author of almost one thousand hymns and sacred songs and many of the melodies of other composers which he adapted to suitable verse. Among the most popular of his compositions are, "In the Bright Forever," "In the Fadeless Springtime" and "Christ my All."

In the rear of the old office of the Biglow and Main Publishing Co., East 9th St., New York, was a little organ upon whose keyboard Mr. Main composed many of the standard hymns and popular melodies now used in churches the world over. In addition to the organ was a little rocker in which Fanny Crosby sat assisting either Mr. Main, or Dr.

Doane, or Ira D. Sankey at the organ, fitting words and music together.

Mr. Main was an authority on hymnology. The editing and standardizing of hymns chosen for publication fell to him. Their abiding quality is due largely to his efforts.

Through the years he assembled a library of over 7,000 hymn books of all kinds. Half of these were purchased by the Chicago Library and now comprise the unit known as the "Main Collection," the remainder were distributed among old friends and associates.

## A Companionable Man

Mr. Main was sweet-spirited and companionable. Like most musicians he had a keen sense of humor. On the wall of the cottage in Bridgeport, Conn., where Fanny Crosby lived, hangs the framed photos of Sylvester and Hubert P. Main, with the following quaint inscription:

"This is Pop and this is me,  
Sylvester Main and Hubert P.,  
All fixed up for Fanny C."

In this respect he reminds one of P. P. Bliss whose associate he was, and whose biography bubbles with grace and good humor. Both are now with the Lord in fellowship divine.

Besides Mrs. Main, those surviving are two sons, Lucius Clark and Hubert De Groff, besides a daughter and five grandchildren.

And so they are passing one by one, but their works follow them. Other composers realizing the demands created by Mr. Main's efforts have supplemented his work, but so long as there is a heaven and redeemed souls with treasures therein and others looking forward to reunion, the assuring words and convincing melody of that grand old hymn of his, "We Shall Meet Beyond the River," will make its enduring appeal.

## SPECIAL D. L. MOODY NUMBER

of the

## Moody Bible Institute Monthly

The FEBRUARY Monthly [will] be FOUNDER'S NUMBER and will contain interesting reminiscences of the life of D. L. Moody.

A splendid list of contributions from well known Christian leaders is also planned for February and promises to make an unusually interesting issue.

Have You Renewed Your Subscription?

# Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

## STANDARD HYMNS FOR THE BLIND

A small hymn book containing one hundred popular hymns in revised Braille is being prepared by the society for providing evangelical religious literature for the blind. The price per copy is 50 cents, postpaid. Orders may be sent to Rev. Lewis B. Chamberlain, 210 Bible House, New York City.

## THE INFLUENCE OF A SERMON

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of *Scott's Commentary* may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—*Methodist Recorder*.

## THE MODEL PREACHER

He never preaches a poor sermon himself, but listens attentively when another minister does.

He is not young and inexperienced, or old and out of date.

He has no pessimistic outlook for the church today and does not surround himself with an optimism that reduces the Christian ministry to a matter of salesmanship.

He does not feel too big for his present job nor is he too satisfied and complacent to be challenged by the biggest and best.

He knows no limit of self-forgetful service, but he is ever conscious of his personal limitations.

He never flatters himself as a know-it-all, yet is resourceful in meeting any emergency.

He becomes all things to all men without sacrificing personal convictions or moral rectitude.

He may prove himself an expert hand-shaker, but excels in arousing interest in the nobler life of Christian discipleship.

His sermons are not so analytical that they appear to be laboratory experiments, but are clear enough to be readily followed and easily understood.

His sermon climax does not leave the congregation in a Bible wilderness, but leads into the promised land of better living.

He does not ask of another what he would be unwilling to do himself. If the question of sacrifice is to be voted upon, he votes for it with both hands.—Paul Morrison, quoted in *Christian Leadership*.

January, 1926

## HERBERT BOOTH SUCCEEDS W. J. BRYAN AT MIAMI

Evangelist Herbert Booth, son of the founder of the Salvation Army, has been chosen to succeed Hon. William Jennings Bryan as teacher of the Open Air Bible Class on Sunday afternoons at Miami, Fla. By special arrangement one of his earliest addresses will be published in the *Monthly*.

## ARMY CHAPLAINS

The annual report of the chief army chaplain, Col. John T. Axton, shows that 125 of them have had foreign service or are at present on such detail. The denominations represented are as follows:

Baptist, 16; Baptist (Colored), 2; Congregational, 9; Disciples of Christ, 8; Lutheran, 7; Methodist Episcopal, 28; Methodist Episcopal (Colored), 1; Methodist Protestant, 1; Presbyterian, 13; Presbyterian (Cumberland), 1; Protestant Episcopal, 9; Roman Catholic, 23; Reformed, 2; Universalist, 2; Unitarian, 2; Evangelical, 1.

## THE BIBLE CRUSADERS

The Bible Crusaders of America, with headquarters at Clearwater, Fla., send greetings to fellow believers in the "Faith of our Fathers," throughout the southern states, and invite their hearty co-operation in this Bible crusade, which is inaugurated to restore the Bible in the hearts and lives of Americans.

Our people have great reason to rejoice at this time, because of the turn of the tide, from Modernism to Fundamentalism, from evolution to the Bible, and from agnosticism to God.

This movement marks a new era in our national life. It is sponsored by men of large affairs, who intend to attract the attention of the world to the rational and beneficent character of those great fundamental doctrines, in which it seeks to foster and establish belief. For this we are profoundly thankful.

Our large group of distinguished lecturers and scientists will prove in every state that the orthodox faith in the Bible as God's Word, the virgin birth, redemption and the resurrection, whether Protestant or Catholic, is logical, scholarly and biblical, and will command the admiration and respect of an appreciative people.

The fundamentalists of the country are no longer on the defensive. This great movement is strongest in the South, where it averages 90 per cent of the membership of the evangelical churches. Therefore, we want all fundamentalists to rally to the banners of

this crusade, that we may begin our peaceful invasion of the North, and there attack the strong-holds of Modernism. The founders of this crusade desire to express their gratitude to God for the Bible which they will proclaim as the most important book in the world. May the God of our Bible continue His material prosperity and spiritual blessings on this land of the Pilgrim Fathers.

George F. Washburn,  
President.

## EXPECTS MURDER TOTAL FOR 1925 TO REACH 400

Cook county's murder record for 1925 will reach 400, according to a prediction made by John H. Passmore, clerk of the Criminal court, at a meeting of the Chicago Dental Society.

"There were 180 murders in 1921, 228 in 1922, 270 in 1923, and 362 in 1924," he asserted. "Chicago is not the only city confronted with an alarming increase in killings. New York and Detroit have similar conditions. In the last ten years 100,000 people have been murdered in the United States."—*Chicago Tribune*.

## MONEY VERSUS LIFE

Nobody can put a money value on a life. . . . Lives are like money in that their chief function is to be spent. The great matter is not whether we live or die but what we accomplish by living or by dying. Three hundred million dollars represents a vast expenditure of human labor. So regarded it is in a way a consecrated object. One might call it a vast expenditure of human life. It would be well if we thought more of money in terms of human life and not so much of human life in terms of money.—*Life*.

## THE CENTENNIAL OF THE AMERICAN TRACT SOCIETY

This society, which has already printed and distributed 815,669,200 pieces of Christian literature, appeals for \$200,000 with which to start its second century. The work of this society is strictly interdenominational and it has maintained fidelity to evangelical truth. The need for the immediate future is the publishing of Spanish periodicals, books and tracts; the republishing of the self-explaining Bible; the printing of hymns in five languages, and tracts in English to be used all over the world. The executive committee of this society contains the names of many of the best known Christian leaders both clerical and lay, and is worthy the heartiest commendation of evangelical people.

## MODERNISM PROPERLY DESIGNATED

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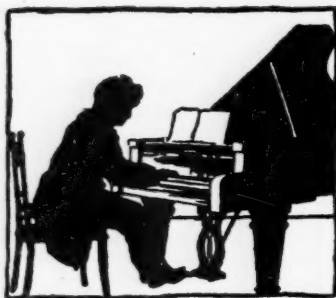
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essential truth while discarding the old thought frame-work, this is merely a comforting delusion. The reluctance with which men give up the name 'Christian' is highly significant. Not until ingenuity is exhausted and intellectual honesty has not where to lay its head, will a man admit that he is not a Christian.

"Yet why should the modernist not admit that he is not a Christian? There is nothing reprehensible in not being a Christian. It is difficult to see how any thinking man or woman could at present be a Christian on the basis of a conviction of the truth of Christianity's historic claims.

"Slowly and painfully the disciples of a new religion learn that it is different from its predecessor. At first the early Christians supposed themselves to be only an improved type of Jew. Ultimately they learned that they were not Jews at all. At present modernists assure themselves that they are only an improved type of Christian. In time they will see, as their clear-headed fundamentalist antagonists see now, Modernism is not Christianity. To be a Christian is to accept a certain historic scheme of thought as true. When you begin to interpret the historic claims of that religion in a figurative and spiritualizing fashion, you cease to be a Christian." Rev. A. Wakefield Slaten, D. D., at West Side Unitarian Church, N. Y.

### EVOLUTION AND COMMUNISM

"In connection with radical activities the Civil Liberties Union is frequently in print. According to a statement it recently issued it staged and financed the arrangement under which Mr. Scopes sought indictment under the Tennessee law prohibiting teaching the theory of man's descent from lower animals as an established truth in public schools. Roger N. Baldwin, director of the league, served a term in jail during the World War on conviction for obstructing the draft. He was sentenced to six months in jail in New Jersey on April 9, for holding an 'unlawful assemblage' during the silk strike at Paterson, N. J. During his testimony Baldwin set forth the doctrine of the Civil Liberties League relative to 'free speech,' by saying: 'Expression of opinion includes any language unaccompanied by an overt act, such language, even though in its logical consequences leads others to the execution of such overt acts, is legitimately within our conception of free speech. I would say on behalf of the entire committee that all of them believe in the right of persons to advocate the overthrow of government by force or violence. Laws purporting to prevent the overthrow of government by force or violence are violations of the right of free speech.' . . .

"Among the members of the 'entire committee' to whom Baldwin refers are Rev. John Haynes Holmes, Elizabeth Gurley Flinn, Morris Hillquit, Felix Frankfurter, Jane Addams, Robert Morse Lovett, Henry R. Mussey, Scott Nearing,

Moody Bible Institute Monthly

A. J. Muste, Rose Schneiderman, Oswald Garrison Villard, Frank P. Wash, Harry F. Ward, William Z. Foster, and Norman M. Thomas. Most of these people are active socialist or communist agitators. . . .

"Another camouflage socialist organization is the so-called 'Science League of America.' Maynard Shipley, a communist lecturer, is the secretary of the organization. E. Haldeman Julius, of Girard, Kan., former publisher of the *Appeal to Reason*, national socialist weekly, is helping to finance the enterprise. This organization will be active in trying to disrupt the churches which furnish what the communists call 'opium of the people.'

"The use made of the Scopes trial in Tennessee by radical organizations illustrates the methods of the communist-socialist cult. The American Civil Liberties Union, headed by socialists, communists, I. W. W.'s, and other radical elements, states that it procured the consent of Scopes to have himself arrested so that the spectacle could be staged, and has been raising a ten-thousand-dollar fund to promote the affair. A number of lawyers well known on the fringe of socialism have been brought into the case. . . .

"Communists believe that Darwin dealt a deathblow to Christianity and of the sixty or seventy booklets put out by the communist publishing house at Chicago, fourteen are on this subject."—*National Republic*, Washington, D. C.

#### THE RELIGION OF A HUMORIST

Thomas L. Masson, once the managing editor of *Life*, and now an associate editor of *The Saturday Evening Post*, is not willing to be known as one who simply believes in the golden rule, while ignoring those great truths so intricately related to the Sermon on the Mount. When the heat of conflict was so intense, two years ago, Mr. Masson appeared as a champion for the ancient creed of Christendom, saying that in his mind it was clearly a controversy between two groups, one of which believed in the divinity of Christ and one of which did not. It was evident to this noted journalist that if you accept the deity of Christ, you must accept the New Testament records of that incarnate One, since there is no historical biography available except these documents; for the incarnation is beyond reason and must be given us on the basis of revealed truths.

Now this same definite witness comes to the stand again with the intimate story of how he found God, after years of indifference to all those interests which are bound up with religion and the church, and while utterly unconcerned with the question of a personal religious experience. Mr. Masson goes back to those searching requirements of Christ and insists that they are still the conditions for admission to the new life: "If any man forsake not father, mother, wealth, pleasures—dying to all of them—he cannot be a disciple."—*The Presbyterian and Herald and Presbyterian*.

January, 1926

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# Young People's Society Topics

John C. Page

January 10

## How Is Prohibition Succeeding? Proverbs 23:29-32

Prohibition is succeeding in spite of all the opposition directed against it. This opposition is chiefly promoted by interests which have large financial stakes involved. These interests have no thought or care for the welfare of men. The woeful wail of sorrow from the victims of alcohol never reach their ears. But the churches of Christ care. The true Christian not only cleaves to that which is good, but abhors that which is evil. For half a century Christian people have given men and women, time and effort, money, faith and prayer to curb and eliminate this evil, which "biteth like a serpent and stingeth like an adder."

Dr. Clarence True Wilson, of Washington, D. C., in a recent address said that in spite of the insincerity of the effort to enforce prohibition, and in the face of the most conscienceless propaganda the world has ever witnessed, prohibition has triumphed. It has transformed the mightiest trust in history into a pettifogging bootlegger. It has closed the saloon and destroyed the treating system. It has re-created the lives of millions of men and given millions of children homes and an education.

The shutting off of the liquor supply turned billions of dollars into useful channels. The amount of whiskey withdrawn from bond in 1924 was 99 per cent less than in 1917. In view of these things it may be said that prohibition is succeeding, that the great majority of people are supporters of the prohibition law, and that ultimately there will be a complete triumph over lawless opposition.

January 17

## Great Ideas that Have Spurred People to Action

Isaiah 6:1-8; 2 Samuel 7:1-3

The vision of Isaiah described in our first Scripture passage brought to the prophet an idea of the glory and grace of God, which became a powerful incentive to service. In answer to the divine question, "Whom shall I send?" the man of vision and new ideas said, "Here am I, send me." God's glory is so great that we cannot approach Him, but His grace is even greater and leads Him to approach us with a provision for our cleansing. (See 1 John 1:9; 4:10.)

Paul's vision of the glory and grace of Christ gave to the apostle a new idea of righteousness, so that we hear him saying in the words of Philippians 3:9, "I would be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is

given by God upon the exercise of faith."

Martin Luther was spurred to action as the idea of truth contained in the words, "The just shall live by faith," took possession of his soul. He surrendered to that truth and in the power of it battered down the pretensions of Rome.

General Booth of the Salvation Army was gripped by the idea of getting the gospel out to the submerged masses of people. This idea found expression in action, with such beneficial results as eternity alone can reveal.

George Williams got the idea of young men banding themselves together for the salvation of other young men. Out of that came the Young Men's Christian Association.

Dr. Clark's idea of an organized body of young people in the church and for the church, resulted in the Christian Endeavor movement.

D. L. Moody, impressed with the idea that the church was not using the sword of the Spirit, brought into existence under God a Bible institute, from which thousands of men and women have gone into all the world prepared to use the sword of the Spirit, which is the Word of God. Not only so, but the institute he founded has become the pattern and inspiration for other Bible institutes of a similar nature, so that all over our country a multitude of men and women are now receiving a Bible education.

One never knows what may happen when an idea comes to its own.

January 24

## Why and How Should We Send Christianity to Latin America?

Jeremiah 31:31-34

The answer to the question of our topic appears first in the Scripture lesson. We should send Christianity to Latin America because of its content and benefits. A true Christian faith involves an inward work of grace which finds expression in the words: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." This is accompanied by a new knowledge of God as the Saviour of His people, and leads to the realization of the forgiveness of sins as a heart experience, "I will forgive their iniquity, and I will remember their sin no more."

Another reason why we should send Christianity to Latin America is because the spiritual condition of the people requires it. Amos R. Wells in his book entitled *Into All the World*, has this to say concerning the reasons for missions in that part of the world: "Here, as no where else in the world, Catholicism shows what it can do when given three centuries of undisputed control. The

priests are abominably licentious. Among the people the social evil is rampant. Gambling flourishes with lottery sometimes even patronized by the church. Intemperance is universal. Ignorance is everywhere. The governments are fearlessly bigoted. Superstitions of the lowest sort hold the people in serfdom under the mask of religion. Secret infidelity abounds under the pretense of political freedom. There is often political tyranny. The constitutions of some of the republics are modeled after our own, but they have the form without the substance."

Christianity can be sent to Latin America just as to any other part of the world, through missionaries, through teachers, through Christian business men and Christian tourists, through the Bible in the mother tongue, through the distribution of tracts, and through national and international dealings conducted in the spirit of justice and righteousness.

January 31

## The Call, the Claims and the Conquest of the Church

Acts 13:1-3; Hebrews 10:24, 25; 1 Thessalonians 1:1-10

The call of the church is for volunteers to carry its message to earth's remotest bounds. "Separate unto me Barnabas and Saul, for the work whereunto I have called them." This was the call of God to the church, a call to separation and service.

The call is for the best, the most courageous and heroic. Barnabas and Saul were of that kind. They were loved for their labors and leadership. For a whole year they had labored in the work of teaching, and because of that teaching the church in Antioch became a missionary center. A selfish protest might have been registered against the departure of these two valuable leaders, but the church readily gave them up under the conviction that they had been called to missionary service. After fasting and prayer the church sent away the two men, the best it had to give to the world. The same call persists even until now, for the harvest is still plenteous and the laborers are few.

The claims of the church are presented in our Scripture selection, especially in the words, "the assembling of ourselves together." The church claims our time for this in order that Christian worship may be maintained, Christian fellowship promoted and Christian truth be disseminated. To this claim there should be a joyous and hearty response. Nothing can take the place of "the assembling of ourselves together."

The conquests of the church are seen in our remaining Scripture passage in 1 Thessalonians 1, "Ye turned to God from idols," "Ye became followers of us," "Ye were examples to all that believed." Such a change as these words indicate show how great was the conquest of the church in that early day. This whole chapter should be carefully studied and a complete list made of the Christian

Moody Bible Institute Monthly

experiences and qualities which represent the conquest of the church and the gospel.

February 7

What Does Christian Endeavor Mean to Me?

Matthew 20:25-28

(Christian Endeavor Day)

What is true of Christian Endeavor is equally true of other Christian young people's societies having similar aims but bearing other names. The fellowship of Christian young people in the life and work of the church has been and is a tremendous factor in the advancement of that work throughout the world. Wherever the movement has had the sympathy and intelligent direction of the pastor the societies have done much to make the church a real force for good in the community.

At the International Endeavor Convention in London twenty-five years ago Dr. F. B. Meyer said: "Christian Endeavor presents an almost unparalleled opportunity to young men and women of this generation to deal with the abuse and immorality of their age. The movement combines the spiritual power and practical wide-awakeness necessary for the translation of the Sermon on the Mount into actual practice."

Christian Endeavor has made good, at least in part, along the lines indicated by Dr. Meyer. It has another unparalleled opportunity today, namely, to stand against the blighting effects of Modernism, which denies every essential truth of the gospel. Not long ago the *Christian Century*, the leading journal of Modernism in America, made an attack upon the Christian Endeavor movement. The charges were that its leadership was mature, its statistics padded, its journalism hesitant and feeble, and that whole sections of its membership were too closely allied with Fundamentalism. Dr. Francis E. Clark replied to the editorial containing these charges, and proved conclusively that they were without foundation. The animus of the whole indictment is seen in the last count, namely, that whole sections of the Christian Endeavor membership were too closely allied with Fundamentalism. This may not be true if Fundamentalism be considered as an organized movement, but if it be considered as representing the great truths of redemption through the blood of Christ, then the chief glory of Christian Endeavor would be found in such an alliance. A wise leadership of the Christian Endeavor movement will cultivate and encourage such an alliance, because the whole strength of that movement has been derived from the great redemptive truths and principles which center in a Christ who died for our sins and was raised again for our justification. From these central things Christian Endeavor has moved out to the circumference of a great service and ministry. To depart from these great truths would be like severing a tree from its roots. Decay and death would inevitably follow.

January, 1926

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44—4.9%		56—6.1%		68—7.3%		77—8.7%	
45—5.0%		57—6.2%		69—7.4%		78—8.8%	
46—5.1%		58—6.3%		70—7.5%		79—8.9%	
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# Practical and Perplexing Questions

Grant Stroh

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## REASONS WHY

J. F. M., Columbus, O.

**Question:** Why do you believe Christ will come before the millennium?

**Answer:** (1) Because He placed no such prolonged period of peace and glory before His coming. (2) Because He is to return for purpose of inaugurating His kingdom and reign. (3) Because only such a view completely harmonizes all of the prophecies of His return.

## BELIEF AND BAPTISM

C. E. T., Zanesville, O.

**Question:** (1) What is the difference between believing on Jesus and believing on His name? (2) Is the baptism of the Holy Spirit an experience additional to our experience of salvation?

**Answers:** (1) No difference. The name of a person stands for the person himself. (2) We are baptized with the Spirit when we believe on the Lord Jesus Christ. Only one baptism, therefore, but there may be many fillings with the Holy Spirit.

## THE WORD "DAY"

F. B.

**Question:** How can you say that the word "day" in Genesis 1 does not necessitate a literal interpretation?

**Answer:** We do not condemn the literal interpretation as wrong, but since many devout and scholarly interpreters think otherwise, we, therefore, do not regard that literal interpretation a "necessity." Moreover, the Hebrew word "Yom" translated "day" is used in five different senses in the first two chapters of Genesis. See Gray's *Christian Worker's Commentary*, page 11.

## CHURCH AND KINGDOM DISTINGUISHED

B. B. T., Balm, Fla.

**Question:** What are the chief distinctions between the church and the kingdom?

**Answer:** The kingdom in some form is always present. We of the church are also born into the kingdom. Yet the church is not the kingdom, for the kingdom in its fulness cannot be manifested so long as the church is here. After the church is removed from the earth the kingdom age will follow. The church is composed of a selected few who are called out of the world, but the kingdom will be universal, embracing all nations.

## WHY THE JEWS REJECTED CHRIST

R. C. S., Richmond, Va.

**Question:** Why did not the Jews accept Christ as their Messiah?

**Answer:** Jesus was rejected by the Jewish leaders. The explanation Jesus gave for their hatred was envy (Matt. 27:18). They saw that He was discrediting them in the eyes of the people and supplanting them. Moreover the nation was not ready to meet the conditions upon which the kingdom could be established. Since the Jews would not repent and turn to God, it was natural that they should say, "This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. 21:38).

## CONVERSION

E. M. H., Washington, D. C.

**Question:** Is conversion a process?

**Answer:** Much may depend upon your definition of conversion. If it means the gradual light that comes to some which gives them a truer conception of sin and a truer knowledge of Christ, and which in the course of time decides them to accept Christ as their personal Saviour, in that sense conversion may be considered gradual. But if we limit the term to the personal experience of salvation, we must regard conversion not as a process, but as a crisis—instantaneous, not gradual.

## THE TIMES OF THE GENTILES

O. P. F., Milton, Wis.

**Questions:** (1) When did the times of the Gentiles begin (Luke 21:24)? Has the "fulness" yet come (Rom. 11:25)? (2) Has Joel 3:2, 12-14 been fulfilled? (3) Are the people of the earth to be judged by the ten commandments (Exod. 31:18; 1 Kings 8:9; Rev. 20:12, 13)?

**Answers:** (1) Began with Nebuchadnezzar, ruler of the first world-empire. The fulness of the Gentiles will not come until the Church is completed. (2) The fulfilment of this prophecy belongs to the end of this present age. (3) Since this judgment includes peoples who probably knew nothing or little about the ten commandments, the standard of judgment must also include the law written on their consciences (Rom. 2:14, 15).

## CONTRADICTORY GUIDANCE

S. H. C., Prospect, O.

**Question:** Why did not Paul follow the counsel of Spirit-filled men? Was he not self-willed (Acts 21:4, 10, 11)?

**Answer:** While these prophets clearly foresaw what would befall Paul should he proceed to Jerusalem, and naturally sought to divert him from his purpose, we have no reason to believe that Paul was stubborn or self-willed in the matter. These prophetic utterances were helpful in preparing Paul for what would happen to him in Jerusalem, perhaps were given

for the purpose of forearming him, but we have no good reason for doubting that Paul was following the guidance of the Holy Spirit. Majestically he goes on his way, "ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." We believe that he was "walking in the Spirit."

## BEGINNING OF THE CATHOLIC CHURCH

O. M., Naperville, Ill.

**Question:** When did the Catholic church begin?

**Answer:** The Catholic church did not start with Nero as you suggest. It was a gradual development. The claims of Rome to supremacy were always denied by the Eastern or Greek church. The church in Rome, like many others, began in the days of the apostles, but it was about six centuries before there was a Roman Catholic church in western Europe anything like today. Even in the third century or later the patriarchs of Constantinople, Antioch, Alexandria and Jerusalem claimed equal authority with the patriarch of Rome.

## CONDITIONAL PROPHECY

E. C. M., Toronto, Ont.

**Questions:** (1) Why did God tell Hezekiah that he was about to die and yet extend his life fifteen years? (2) How could the Samaritans both fear and not fear the Lord (2 Kings 17:32-34)?

**Answers:** (1) Prophecy is both conditional and absolute. When God says that fifteen years shall be added to the life of Hezekiah, we have an instance of the latter. But evidently the announcement that the present sickness would terminate in death was contingent upon the effect it would have upon the king, just as the announcement by Jonah of the destruction of Nineveh was dependent upon how the Ninevites would receive the news. When Hezekiah turned wholly to God in prayer and in tears (were they tears of repentance in spite of protested righteousness?) God heard him and postponed the approach of death, just as He postponed the doom of Nineveh when the city repented. (2) The Samaritans "feared the Lord" in the sense of being afraid of Him; but they did not so fear Him that they wholly turned to Him, for they still clung to their worship of other gods (v. 33).

## PERVERTED INTERPRETATIONS

A. M. B., Owen Sound, Ont.

**Questions:** (1) Which came first in the order of creation—man or the animals? (See Gen. 2:7, 18, 19; 1:24-27). (2) Did a great ocean exist above the sky, or firmament (Gen. 1:7)? (3) Is the command in Deuteronomy 14:26 an approval of the unrestricted use of wines and strong liquors?

**Answers:** The newspaper article that you sent, entitled "Fundamentalism" is a good illustration of the blind attack upon Scripture by one who already has purposed in his heart to reject it. Any one who believes the Word would not be troubled by such

(Continued on page 241)

Moody Bible Institute Monthly

# International Sunday-school Lessons

P. B. Fitzwater

January 10

Five Men Believe on Jesus

John 1:35-49

Golden Text:—Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

Through the testimony of John the Baptist, his disciples were pointed to Jesus. This same testimony he gave the previous day. In all probability, the same disciples heard him the day before. The audience was small and the message the same, but John knew that it was the message for the occasion. His theme was, the Lamb of God, the sin bearer of the world. When one has that message and knows the time to deliver it, he need not hunt for something new.

## I. Two of John's Disciples Followed Jesus (vv. 35-37).

As a result of the Baptist's testimony, two of his disciples left him and followed Jesus. One of these disciples was Andrew (v. 40), and presumably the other was John. When the Baptist pointed out Jesus as the Lamb of God, the long expected Messiah, these disciples sought further acquaintance with Jesus. In view of John's request, they looked upon the Lord. This look was sufficient to induce them to follow Jesus. When they looked they believed. The proof of their belief was their following after Him. They were prompt in their action. The behavior of John the Baptist was commendable. He did not envy Christ's success, but rejoiced in it (John 3:26-29). This is a fine example for ministers and Christian workers today. Ministers and Sunday-school teachers should deliver the message and so behave that those who hear may not cling to them but look away from them to Christ and follow Him. John speaks, the disciples hear and follow. The whole plan of salvation is wrapped up in this simple testimony and action.

## II. The Two Disciples Abiding with Jesus (vv. 38, 39).

### 1. Jesus' Question (v. 38).

When Jesus saw the disciples following Him, He most kindly inquired as to their object.

### 2. The Disciples' Reply (v. 39).

They answer His question by inquiring as to His dwelling place. Their reply showed their desire to go apart privately where they could disclose their hearts to Him. Knowing their hearts, He invited them to His place of abode; therefore for the remainder of that day they held sweet intercourse with the Master. It was a blessed experience. This privilege is open to everyone who will follow Jesus.

## III. The Disciples Bringing Others to Jesus (vv. 40-46).

The very genius of Christianity is

self-propagation. The usual method is to begin with those nearest us, home folk and relatives, and pass out to ever-widening circles. The disciples who were with Jesus in blessed fellowship, go at once to tell others of the priceless treasure they have found. This is always characteristic of a true disciple.

### 1. Andrew Brings Peter (vv. 40-42).

This is a beautiful example of brotherly affection, expressing itself in bringing another to Christ. How can a true brother who has found Christ but go and tell his brother? The best place to begin our testimony for Christ is among our kinsfolk (Luke 8:39). When Andrew had witnessed to Peter about Christ, he brought him to Jesus where he could speak with Him personally. This was a great piece of work for Andrew, for Peter became one of the pillars of the church of God. This was in keeping with what Christ announced, for when Jesus beheld him, He said, "Thou art Simon, the son of John: thou shalt be called Cephas"—meaning a stone.

### 2. Philip Bringing Nathanael (vv. 43-46).

Christ found Philip the following day as he would go forth into Galilee. Philip followed Him in response to a personal invitation. As soon as Christ found Philip, Philip found Nathanael and witnessed to him concerning the messiahship of Jesus. He said unto him, "We have found him, of whom Moses and the law and the prophets did write, Jesus of Nazareth" (v. 45). Christ is the sum and substance of the Old Testament. Nathanael was somewhat skeptical, but he was honest. Philip had the wisdom not to argue with him, but brought him to Jesus. It is frequently unwise to rebuke the skeptical for their lack of faith. The proper thing is to invite them to put Christ to a test. Christianity courts inquiry. The reason why men speak against Christ is because the Devil has blinded their eyes so as to prevent their seeing the glory of Christ and His gospel (2 Cor. 4:4).

## IV. Nathanael Seeing and Hearing Jesus Testifies as to His Divinity (vv. 47-49).

As soon as Nathanael heard and saw Jesus all his doubts rolled away. Jesus proved that He was the omnipotent One. We do not know what Nathanael was doing under the fig-tree. Perhaps he was praying for heavenly light and guidance. Jesus saw him while there. He evidently was sincere. He who is willing to be led and to do shall surely come to the light (John 7:17). He who acts upon the light given shall see greater things (vv. 50, 51). Angels ascending and descending upon the Son of Man, with the open heavens, show that Jesus Christ is the means of

communication between earth and heaven (Heb. 10:19, 20; Eph. 2:18; Gen. 28:12). This narrative concerning the experiences of the first disciples exhibits the following stages of Christian experience:

### 1. Hearing about Jesus (v. 36).

How important it is that a minister and teacher have a proper conception of Jesus as the sacrificial Lamb, the sin bearer of the world.

2. Looking upon Jesus (v. 36). It is necessary that a sinner definitely fix his attention upon Jesus.

3. Following Jesus (v. 37). It is not enough merely to look upon Him. There must be the definite effort to follow Him.

### 4. Abiding with Jesus (v. 39).

Those who earnestly look upon Jesus and inquire after Him, He welcomes into His blessed fellowship.

### 5. Witnessing for Jesus (vv. 41-45).

The first thing that one does, who has come to Jesus, is to begin to witness for Him.

### 6. Bringing others to Jesus.

The chief delight of the one who has come to know Jesus by a personal experience is to bring others to Him.

January 17

Jesus and Nicodemus

John 3:1-17

Golden Text:—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

## I. The History of Nicodemus (vv. 1,2; cf. 7:45-52; 19:38-42).

The lesson of today has its peculiar significance in the light of Nicodemus' station in life. He was a learned rabbi, a doctor of the law, and presumably a man of good character. His coming by night indicates his timidity. Like Joseph of Arimathea, he was afraid to openly espouse the cause of the new teacher of Galilee (for fear of the Jews). Though timid, as an honest man he investigated and got first-hand information. Because of this information he uttered the brave words in the Sanhedrin against judging a man before he hear him (John 7:45-52), and rendered the loving service at the Lord's tomb (John 19:38-42).

## II. Jesus' Discourse with Nicodemus (vv. 3-17).

### 1. The Necessity of the New Birth (vv. 3-7).

It is not a matter of choice as to whether one is to be born again, but of necessity if he is ever to see or enter the kingdom of God. Regeneration is the first demand the gospel of Christ makes upon man. At this juncture the evangelical faith parts company with the naturalism of the day. The reasons for this are

(1) The kingdom of God is a spiritual kingdom, therefore there must be a spiritual birth in order to enter it (v. 3). As we enter the physical kingdom by a natural birth, so we enter the kingdom of God by a supernatural birth.

(2) The nature which we get through the natural birth is radical and essentially bad (v. 6; cf. Gal. 5:19-21). That which is born of the flesh is flesh. In the Galatian text Paul gives a catalogue of the works of the flesh. The flesh cannot be improved

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(Jer. 13:23); cultivate and educate it all you please and it will remain flesh. In order to enter into the kingdom of heaven there must be a nature fitted for heaven. There is nothing that can be substituted for the new birth. Men today are trying to substitute morality and education for the new birth. Nicodemus possessed these, yet Christ declared that he needed something more. Regeneration is that act of God through the Holy Spirit which quickens the man from spiritual death and plants within him God's own nature (2 Pet. 1:4). It is no more possible to have a physical being without a physical birth than it is to have a spiritual nature without being born of the Spirit.

2. The Mystery of the New Birth (vv. 8-13).

Though mysterious, its results are definite. We cannot discern from whence the wind cometh, or whither it goeth, but we know by its effects that it blows. The fruit of our lives demonstrates our nature, whether it is heavenly or carnal. We need not be told that we have had a physical birth, for our bodies with their various faculties in exercise prove it. Even so, the presence within us of a nature which has no affinity for the things of the world, a strong affection for God and a disposition to yield prompt obedience to His commands, proves that we have been born from above. Just as the tree is known by its fruit, so tastes, desire and ambition prove the quality of our nature. Galatians 5:22, 23 is the infallible text. The truthfulness of this declaration is vouched for by the fact that Jesus Christ came down from heaven to make it known. Even the great teacher Nicodemus could not understand it without a revelation.

3. The Ground upon Which the New Birth Rests (vv. 14, 15).

Christ's atoning death on the cross makes regeneration possible. He took the place of sinners. His infinite merit was placed to their account; He suffered in the sinner's stead. Just as the Israelites had only to look upon the brazen serpent in the wilderness, so the sinner needs but to look to Christ uplifted upon the cross (see Num. 21:4-9; John 12:32; 2 Cor. 5:21; 1 Pet. 2:24). Our salvation cost on the part of God the giving up of His only begotten Son and on the part of Christ, the sufferings and shame of the cross.

4. For Whom Salvation Was Provided (vv. 16, 17).

"Whosoever believeth on him." These verses give in a condensed form the whole plan of salvation. Observe

(1) Its source—"God so loved." (2) Its ground—the death of Christ, "He gave." (3) Its recipients—"whosoever." (4) Its condition—"believeth on him." (5) Its results—"Should not perish, have everlasting life."

III. Man's Attitude Toward Christ (vv. 18-21).

1. Some Believe and Are Saved.

Those who believe are now free from condemnation (John 5:24). They are not only saved now but forever (John 10:28, 29).

2. Some Will Not Believe and Are Therefore Resting under the Condemnation of God.

The awful sin which causes men to be eternally lost is unbelief in Christ. The

Moody Bible Institute Monthly

cause of their unbelief in Him is their love of sin. Refusal to come to Christ proves that men's deeds are evil and that they love darkness rather than light.

### January 24 Jesus and the Samaritan Woman John 4:4-42

Golden Text:—With joy shall ye draw water out of the wells of salvation.—Isaiah 12:3.

#### I. Jesus Must Needs Go through Samaria (vv. 4-6).

The growing popularity of Jesus aroused the envious opposition of the Pharisees, which obliged Him to leave Judea and go into Samaria. There was another way to reach Galilee, one used by many Jews to avoid contact with the despised Samaritans, on the eastern side of the Jordan. He must "needs go through Samaria" in order to find this poor sinful woman and the needy citizens of Sychar. The great necessity which was upon Him was to seek and to save that which was lost (Luke 19:10). The wearied Jesus waiting at Jacob's well to speak to this poor lost woman gives us a concrete picture of the divine human Saviour in His work of seeking lost humanity.

#### II. Jesus' Testimony to the Woman (vv. 7-26).

##### 1. A Favor Asked (vv. 7-9).

Jesus tactfully made a request which appealed to the woman's sympathy. Not only did the thirst of the weary traveler appeal to her, but the fact that He being a Jew asked a favor of her, showed his

sympathy for her. In introducing the conversation, He referred to that which was uppermost in her mind, namely, water. This was the teacher's point of contact. He soon passed from earthly water to the water of everlasting life which was in Himself. His aim was to bridge the chasm which separated them. Every Christian worker should imitate Him. Every human mind has a handle. Our success as Christian workers depends upon our ability to grasp and use it.

##### 2. Jesus' Tender Dealing with This Woman (vv. 10-15).

He first appealed to her curiosity by declaring, "If thou knewest the gift of God" (v. 10). He knew the deep unrest of the soul of this sinful woman as she went on her way. He knew that if she really knew Him she would believe on Him and be saved from her sins; therefore the first thing was to get her attention. When we can get one to give attention to the claims of Christ, there is good show of winning him. He followed this appeal to her curiosity by a promise which directed her attention to her deepest needs. There is a consciousness of deep need in every soul. Just what the need is, is not always known. The world with its honors, gains and pleasures never really satisfies us. In her efforts to satisfy her nature, this poor woman respected neither the law of God, nor the rights of men. The deepest need of a soul Jesus only can satisfy. There is real and lasting satisfaction in Him and His gifts. The

woman's reply, "Sir, give me this water that I thirst not," is the inarticulate cry of every heart.

##### 3. The Woman Convicted of Her Sins (vv. 15-19).

Jesus succeeded in arousing her interest, but she did not really understand Him. Before she could understand what the water of life is, she must be convicted of her sins. He skilfully gave the command which brought her face to face with the facts of her life which she was unwilling to confess. She did not argue with Him, but became a humble inquirer. The soul must be convicted of sin before it can be converted.

##### 4. The Problem of Worship Submitted to Christ (vv. 20-24).

This she did as soon as she perceived Him to be a prophet. This indicates that he was succeeding in bringing her mind to spiritual things. Jesus knowing the inner life of this woman, told her of the glad time even then present when true worshipers could hold intercourse with God anywhere. He showed her that the place of worship is unimportant, that the all important thing is to have the true conception of God as brought through the Jews. He exposed the folly of a religion of form only and showed that acceptable worship depends upon the condition of the heart. Since worship is spiritual, only those who have been regenerated can worship God in spirit. Except a man be born from above he cannot see the kingdom of God (John 3:3).



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5. The Woman of Samaria Witnessing for Christ (vv.27-39).

When the disciples perceived that Jesus talked with the woman they marvelled, yet they hesitated to ask Him for an explanation. The woman left her water pot and went into the city and said, "Come, see a man which told me all things that ever I did. Is not this the Christ?" As soon as she was converted she became an enthusiastic missionary. This is as it ought to be and always will be. The soul that realizes Jesus cannot be still (John 1:41-45). The result of her testimony was that many believed on Jesus.

### III. Jesus Testifying to the Citizens of Sychar (vv 40, 41).

The woman's testimony brought the request from the Samaritans that Jesus tarry with them. He abode with them two days. Though they heard the woman's testimony, their belief was due to Christ's own Word (v. 41).

### IV. The Samaritans Witnessing for Christ (v. 42).

They declared, "We know that this is indeed the Christ, the Saviour of the world." They confessed to the woman that their belief was not due to her testimony, but to having heard Him themselves, that they were sure that He was the Messiah.

January 31

### Jesus Feeds Five Thousand Men John 6:1-14, 32-37

Golden Text:—Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.—John 6:35.

In the previous chapter Jesus showed Himself to be the source of life; He proves Himself to be the sustainer of life.

### I. Jesus' Compassion for the Multitude (vv.1-4; cf. Matt. 14:4).

The sight of a crowd always excited the Lord's sympathy. He knew that they were as shepherdless sheep (Mark 6:34).

They were going forth with no one to care for them. Besides, they were so ignorant that they had no appreciation of Him. Added to this was their physical hunger. This condition aroused the Saviour's pity. This is true of the multitude today. The crowd surges about us as shepherdless sheep; there is no one to care for them. They are ignorant. Sin has so thoroughly blinded them that they are not conscious of their lost condition; yet down deep in their hearts is a hunger for truth and God. The millions of earth are hungry for Christ, though ignorant of their real needs. The multitudes were following Christ because they saw His miracles.

### II. Jesus' Conference with the Disciples Touching the Peoples' Need (vv. 5-9).

This was not done for His benefit, for He knew what He would do (v. 6). His object may be summed up as follows:

1. To Teach Them Their Sense of Obligation to the Multitude.

Men are slow to recognize their obligation to the great shepherdless multitudes. We need to be taught the wonderful truth that God has made man His partner in the salvation of the world. We are workers together with God (2 Cor. 6:1). It is a most solemn obligation to co-operate with Him in saving the millions who are groping in darkness.

2. To Teach Them Their True Helplessness in the Face of such Great Needs.

The loaves and fishes were as nothing in the presence of five thousand men, besides women and children. Well might Andrew exclaim, "What are these among so many?" We may plant and water, but the increase entirely comes from God. It is a good thing to realize our true needs, that we may be driven to Christ who is able to supply them all.

3. To Teach Them That Their Sufficiency is from the Lord.

Without Him we can do nothing (John 15:1-8). Christians can no more carry on the Lord's work of themselves than the branch can bear fruit without

the vine. The branch supplies the life and strength for the production of fruit. Philip's arithmetic was of no use in the face of such need. Jesus has all power, nothing is too hard for Him.

### III. The Lord's Method of Accomplishing His Work (vv.10-13).

Observe here the orderliness of Christ's work. He paused to give thanks for the scant supply, teaching us that we should always bring our abilities and gifts to God that He might bless them to His use.

1. The Lord's Part Was to Bless and Break the Bread, even to Create the Needed Supply.

The disciples could not perform this part. The same kind of bread was provided for all, rich and poor, young and old, women and children.

2. The Disciples' Part Was to Distribute That Which He Had Blessed and Consecrated.

This is true of the Christian worker today. Our part is to take from the hands of the Lord that which He has blessed and consecrated, and distribute it among the starving multitudes. We are not responsible for the supply, but are responsible for its distribution to all those who are hungry and perishing for the bread of life.

3. The Peoples' Part Was to Sit Down and Eat.

They had no part in the provision, neither in its distribution, but only to take from the hands of the disciples and eat that which the Lord had provided. This is exactly our situation. The people are responsible for the taking and eating of the bread of life; faith and obedience are their part. This is an illustration of the part obedience plays in our salvation. When all had eaten to the full, much was left—illustrating the superabundance of Christ's salvation. The gospel is ample for the salvation of the world.

### IV. The Effect of This Miracle (v. 14).

The people recognized Him at once as the prophet who should come. They believed Him for His work's sake.

### V. Jesus the Bread of Life (vv. 32-37).

1. What Bread Is to the Body, Christ Is to the Soul.

Bread is a staple food. It is necessary for the body. One never tires of it. Even so is it with Christ.

2. How to Obtain This Bread.

It is by coming to Christ and believing on Him.

3. The Blessed Issue of Taking this Bread.

The one who eats this bread shall never hunger, nor thirst. Hunger and thirst return after partaking of natural bread and water—not so with those who have partaken of Christ.

February 7

### Jesus Heals and Saves a Blind Man John 9:1-41

Golden Text:—I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

This miracle was so unusual that it was declared since the world began that it was not heard that any man opened the eyes of one that was born blind.

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## SELECT NOTES

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## I. Working the Works of God While it is Day (vv. 1-5).

### 1. The Disciples' Problem (vv. 1, 2).

In their minds all affliction, negative and positive, was God's retribution for sin. Therefore, they argued that this man's blindness proved his sin. They recognized, too, that the effect of sin is sometimes hereditary. No doubt they inferred this from the second commandment (Exod. 20:5). The implication is that they held the view that men have pre-existence, and that suffering in this life may be the result of sins committed in that pre-existent state. Many about us today are disposed to associate sickness, disease and all sorts of calamities with judgment for sin.

### 2. The Lord's Answer (vv. 3-5).

The Lord affirmed that in this case there was neither sin on the man's part, nor that of his parents, but that it was an occasion for the display of the works of God and that He had come to execute this task while it was day, because the night would come when no man could work. In this saying, Jesus conveyed the message that there are limited hours for the task which we are sent to do; and that if we neglect our opportunity for service it will be lost forever as the night will soon come when no work will be possible. Since Christ is the light of the world, the task which challenged His attention was the opening of this man's eyes. The purpose of Jesus in working miracles was not a mere exhibition of miraculous power, but "to illustrate in the physical sphere his power in the spiritual sphere." With this as our viewpoint, we observe that this man's absolute helplessness in bettering his physical condition is illustrative of man's utter helplessness in the salvation of his own soul. The natural man is blind and dead (2 Cor. 4:4; Eph. 2:1). God by His spirit must quicken the soul dead in trespass and sin before it can see to take hold on Christ, the remedy for sin.

## II. The Man's Eyes Opened (vv. 6, 7).

### 1. The Means.

Jesus spat on the ground and made clay of the spittle and anointed his eyes. Observe that the means used in this miracle were little less than foolish in themselves. How illy adapted naturally would a plaster of mud be to apply to the eye, the most delicate and sensitive of all the organs of the body. What is more to be avoided than sand in touch with the eye? The object must have been to teach this man the utter inadequacy of the means to the accomplishment of the end that he might be caused to look from the means to the One who used them, that he might be convinced that the power was of God. Then, too, the washing in the pool would teach him the absolute necessity of immediate and implicit obedience in order to enjoy God's blessings.

### 2. His Obedience (v. 7).

He immediately obeyed. He did not stop to question the reasonableness of the command. Obedience only to that which seems reasonable is not obedience at all. He did not inquire as to what would be

the result. God's Word is the standard, not human reason.

## III. The Man's Testimony (vv. 8-36).

In his testimony we have a fine example of the development of faith. The opening of this man's eyes aroused inquiry among his neighbors. When a man's spiritual eyes are opened there will be a stir among his friends. While they were debating and investigating the matter he gave his testimony.

### 1. He Testified to His Personal Identity (v. 9).

This was very easy. His self-consciousness enabled him to know that he was the same man who was born blind.

### 2. He Testified as to How it Was Done (vv. 11-15).

So definite was his experience that he was able to tell just how it was done. When he repeated it there was no conflict.

### 3. He Testified That the One Who Opened His Eyes was a Prophet (v. 17).

### 4. He Testified that This Healer no Doubt was Sent of God (vv. 30-33).

He declared that He was the greatest worker of miracles who had appeared since the world began.

### 5. He Worshiped Him as the Son of God (v. 38).

## IV. The Results of His Confession.

### 1. As to the People They were Divided in Sentiment (v. 16).

Some believed He was from God because of His works, others that He was a sinner because He did His work on the Sabbath day.

### 2. As to the Man They Cast Him Out (v. 34).

Faithful testimony will often result in ostracism from even religious people, but whatever the cost we must be faithful.

### 3. As to Jesus, He Found the Man (v. 35).

Being cast out by men he found himself in the arms of Jesus. It is quite often true that separation from human fellowship results in more vital fellowship with Jesus. Had he not been cast out by men perhaps he never would have experienced the deeper fellowship of Jesus. He was led on to a deeper faith. He first saw Him as a miracle worker, then as a prophet, and finally as the Son of God and when he perceived Him to be the Son of God, he worshiped Him. Those who manifest their fidelity will experience His love.

This whole lesson may be viewed from three angles:

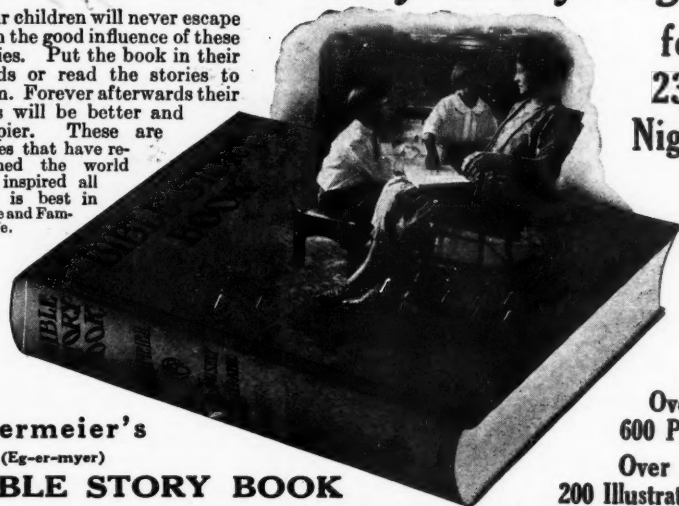
1. As an Acted Parable of the Life that Issues in Faith in Christ (an illustration of the spiritual sphere in terms of the physical).

2. A Testimony to the Deity of our Lord. This testimony is four-fold: (a) The miracle itself, an unheard of work, that a man born blind should receive his sight; (b) the unwilling admission of the enemies themselves who made a public and official investigation; (c) the testimony of the man himself, and (d) that of his parents.

3. An Illuminating Example of Faith's Development.

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# Missionary Department

Robert H. Glover

## THE EVANGELICAL MOVEMENT IN RUSSIA

The present visit to America of Rev. I. S. Prokhanoff, president of the All-Russian Union of Evangelical Christians, is bringing the religious situation in Russia freshly and forcefully before the people of this country who are interested in missions.

Mr. Prokhanoff is perhaps the most conspicuous figure in the religious life of Russia today. He has been a life-long resident of Leningrad, the capital, and for forty years has been a persistent worker for the religious reform of his great native land.

Besides being the founder and president of the Evangelical Union he has for fourteen years been a vice-president of the Baptist World Alliance. In his youth he studied abroad and can speak English, French and German in addition to Russian.

### How the Movement Began

The evangelical movement in Russia began seventy years ago when the Bible was translated from the old Slavonic into the modern Russian language, and there began then a movement away from the rigid forms, corrupt practices and despotic hierarchy of the established Greek Orthodox Church.

New congregations were formed on the basis of the pure gospel, and gradually a national movement came into being known at first as "Stundism."

The success which attended the simple gospel preaching of these evangelicals drew the fire of the Orthodox clergy, who influenced the Czar's government to take repressive measures against the Stundists. A period of sore persecution followed, many were imprisoned, many more exiled to Siberia or the Caucasus, and not a few died as martyrs for the gospel's sake. Persecution, however, failed to stop the movement and only fanned it into a bigger flame.

### Its Present Proportions

The Evangelical Union now has more than 4,000 churches or groups scattered through Russian territory, with 8,000 preachers and missionaries spreading the gospel message. Leningrad itself has nine meeting places. The church where Mr. Prokhanoff usually preaches seats 4,000 people and is quite filled at many of its services.

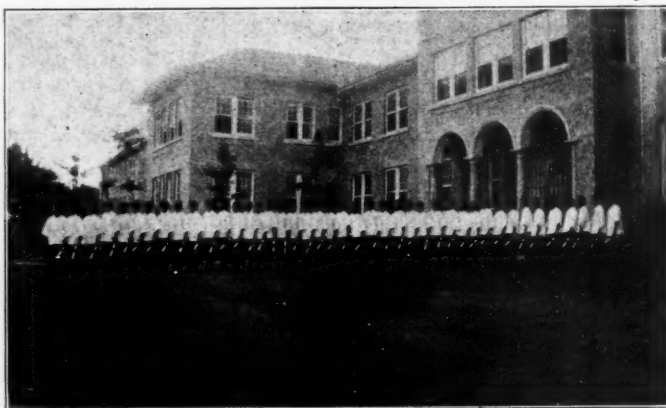
There is also at Leningrad a Bible

school founded by Mr. Prokhanoff in 1913, where many preachers and missionaries have been trained. Last year's class numbered thirty-seven young men, but 200 others who begged for admission had to be refused for lack of funds.

### Hopeful Outlook for the Gospel

Mr. Prokhanoff sounds a most optimistic note regarding the outlook for the gospel in Russia. He says that the policy of the present Soviet government in separating Church and State and adopting an attitude of toleration and strict impartiality toward all religious sects has created a new and wonderful opportunity for the gospel throughout the land.

He reports further that there is a deep and wide-spread spiritual hunger among the Russian people, and he cites instance



A Choice Graduating Class

These forty-two Chinese young women composed the graduating class of June, 1925, from the Bible Teachers Training School for Women in Nanking, China. This institution is one of high scholastic standing and at the same time is soundly evangelical and deeply spiritual in tone. Its graduates are to be found in active Christian service in every part of China.

after instance where crowds have gathered and listened to visiting evangelists for hours, and where whole communities have pleaded for a preacher to be given them.

Furthermore, the Soviet government while for political reasons prohibiting the importation of Scriptures into Russia, have given permission to the Evangelical Union to print 20,000 Bibles and 25,000 New Testaments in Russia.

### What Is Urgently Needed Now

Mr. Prokhanoff's visit to America is with the hope of laying before the Christians here the present unprecedented missionary opportunity as well as the appalling spiritual need of Russia, and of securing at least \$100,000 for the immediate publication of the above Scriptures in Russian, besides the enlargement of the Bible school work and the temporary helping of the impoverished evangelical Christians in supporting their preachers and missionaries.

He points out, and with sound logic, that the brightest hopes for the evangelization of Russia lie not in any foreign missionary effort from without, but rather in the indigenous evangelical bodies—the All-Russian Evangelical Union and the All-Russian Baptist Union. If only these organizations, with their soundness of faith and evangelistic zeal, can be supported by prayer and helped financially to tide over the present period of poverty growing out of political disorder and failure of crops, Mr. Prokhanoff believes that the Russian evangelical Christians will soon be able themselves to bear very largely if not wholly the burden of evangelizing their own great nation.

### An Opportunity and a Challenge

Mr. Prokhanoff comes with full credentials and ample testimonials concerning his character and work. And, unlike others who have come with their appeals as friends of Russia but from other European countries, he comes direct from Russia, himself a real Russian of high standing, with the good-will of the Government and as the trusted leader of a great and promising spiritual movement within Russia.

## AUTUMN ENROLMENT IN CHRISTIAN COLLEGES IN CHINA

In view of the grave situation resulting from the student agitation and strife early last summer, much uncertainty was felt as to whether the Christian colleges would be able to reopen for the fall term and as to their enrolment in case they were able to open. It is therefore gratifying to learn that these institutions have re-opened, and that with few exceptions they report normal enrolments and in several cases a large increase in the number of students. This is pretty good

evidence of the value which the Chinese place upon the education offered under Christian auspices, despite the anti-Christian propaganda that has been carried on.

Especially pleasing is it to note that the Bible Teachers Training School for Women at Nanking has the largest enrolment in its history. Its students carefully refrained from any part in the anti-foreign demonstrations and maintained a prayerful and beautiful Christian spirit throughout the troubles. God signally protected the young women from harm in journeying to their homes during the disorders, and His favor is manifestly resting upon the school in every way.

## GOOD TIDINGS FROM SOUTH AFRICA

After completing most creditably their courses of study in the M. B. I., Rev. and Mrs. J. Charles Stern returned early in

Moody Bible Institute Monthly

1925 to South Africa in response to a call to the pastorate of a Baptist church in Port Elizabeth. But they went with a new and intense missionary vision and purpose, and those who know them believe that the Lord has a wide and telling missionary ministry for them in that dark land.

A personal letter from Mr. Stern tells joyfully of the rich blessing attending their testimony on the sea voyage out and in the commencement of their new labors in Africa. Already their church building is taxed to hold the congregations. On a recent Sunday evening eighteen fine young people responded to the gospel appeal and openly confessed Christ as their Saviour.

The meetings for prayer and Bible study are largely attended, the church's missionary offerings have already more than doubled, and recently one splendid young woman student offered herself as a volunteer for mission work afield among the heathen.

Mr. Stern asks for earnest prayer that this good work may go on and overflow into the regions beyond of heathenism in South Africa.

#### THE LATEST FROM NEW GUINEA

A cablegram announces the safe arrival back in Kwato, New Guinea, of Rev. and Mrs. Charles W. Abel and their two daughters from Australia, whither Mr. Abel was called several months ago because of the serious illness of Mrs. Abel, which began on her voyage from America to rejoin her husband on the field, and which necessitated her stopping off in Australia. Mrs. Abel has fully recovered and all are again busy in their missionary work.

Members of the American Committee and other friends of Mr. Abel's good work are making earnest efforts to secure \$15,000 for the erection of the much needed hospital at Kwato. Thirteen thousand five hundred dollars has already been given or pledged, and it is hoped that the balance will be secured so that a cable message can be sent announcing the \$15,000 as a Christmas gift for the work in New Guinea.

#### MISSIONARY LEADERS CALLED HOME

Death has recently removed from earthly to heavenly service several beloved and honored missionary leaders.

**Rev. Roger B. Whittlesey**, secretary-treasurer in the United States for the China Inland Mission, passed away at Germantown, Pa., on November 27, after an illness of several months. Mr. Whittlesey went out to China nearly thirty-two years ago, and after many years of fruitful service there he was called to the position at home which he has just laid down, a position which he filled with marked ability and acceptance. By his uniform courtesy and cheerful spirit, as well as by his wise counsel, he endeared himself to a very large circle of friends at home in addition to the mission-

January, 1926

#### STATISTICAL SUMMARY OF PROTESTANT MISSIONS FOR THE WORLD

Based on *World Missionary Atlas* (1925)

Foreign Missionaries.....	29,188
Residence Stations.....	4,598
Native Workers.....	151,735
Organized Churches.....	36,246
Communicant Members.....	3,614,154
Christian Community (Communicants, baptized non-communicants and others under Christian instruction).....	8,342,378
Native Church Contributions for Church Work.....	\$7,469,198
Total Home Contributions for Foreign Missions.....	\$44,448,000

aries in China whom he served so well.

A cablegram from China announces the sudden death of **Bishop W. W. Cassells**, joint Bishop of the China Inland Mission and the Church Missionary Society in West China. Bishop Cassells was a member of the band of Cambridge University students known as the "Cambridge Seven," whose response to the missionary call and sailing for China in 1885 stirred the Christians of England to fresh missionary conviction and zeal. No particulars of Bishop Cassells' death are as yet to hand.

**Rev. F. H. Senft**, president of the Christian and Missionary Alliance, passed away at Tenaft, N. J., on November 25, after a brief illness from pneumonia. He was one of the few remaining links with the olden days of the Alliance under Dr. A. B. Simpson, and his loss to the work will be deeply felt.

#### PRACTICAL AND PERPLEXING QUESTIONS

(Continued from page 234)

superficial objections to it. (1) The order of creation is given in the first chapter of Genesis. This places man at the climax of the series. In the second chapter we have only added details of creation. Hence verses 18 and 19 are not a statement that the animals were created after man in order to be his companions, as the writer claims. (2) The "firmament" was apparently what we call atmosphere. The Hebrew word means "expanse" and contains no hint of any assertion that "oceans existed above the firmament." The waters "above the firmament" probably refer to the clouds. (3) Since the tithe here mentioned was to be eaten "before the Lord thy God," and that only once a year, it certainly was not a license for the unrestricted use of strong drinks.



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# For Sermon and Scrap Book

William Norton

## THE CHANGELESS CHRIST

"Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

1. Person—sinless.
2. Presence—humility.
3. Purpose—will of God.
4. Passion—seek to save.
5. Power—forgives sin.
6. Patience—long suffering.
7. Predicting—judgment.

—Wm. H. Schweinfurth.

## ZACCHEUS SOUGHT JESUS

"He sought to see Jesus who he was"—Luke 19:3.

1. *His Preparation* (cf. Isa. 64:5a).  
He helped the poor and made restitution (Luke 19:8).
2. *Separation*.  
"He ran before and climbed up into a sycamore tree" (Luke 19:4).
3. *Inspiration* (given by Jesus).  
"Zaccheus, make haste, and come down" (Luke 19:5).
4. *Declaration* (Ps. 119:26).  
"Zaccheus stood and said unto the Lord" (Luke 19:8).  
"Declare thou, that thou mayest be justified" (Isa. 43:26b).
5. *Adoration*.  
"Zaccheus said, Behold, Lord" (Luke 19:8).
6. *Salvation* (given by Jesus)—Luke 19:9, 10.

—Peter Van Wymen

## A MOTTO FOR THE NEW YEAR

### I. "Forgetting those things which are behind."

1. Those sins which held us in bondage, in our lost estate.
2. That partial light in which we once slumbered.
3. Those attainments at which we once aimed, and which we reached.
4. Those happy experiences.
5. That service of yesterday.

### II. "And reaching forth unto those things which are before."

1. More devoted obedience to Christ.
2. More knowledge of His Word.
3. More service to Him and His people.
4. More activity in the gospel.
5. More likeness to Himself.

### III. "I press toward the mark for the prize of the high calling of God in Christ Jesus."

1. To be out of this world of sin.
2. To be free from the infirmities of the body, and the presence of the flesh.
3. To be with the beloved saints of all time.
4. To be at home, in the Father's house.
5. To be with Christ, like Christ forevermore.

—Almanac and Counselor.

## ALONE WITH GOD

### Ezekiel 3:22

1. To hear His voice, Ezek. 3:22; Hab. 2:1.
2. To learn His purpose, Gen. 17:1-19; 1 Sam. 3:10-22.
3. To receive His message, Judges 6:14; Exod. 3:1-10; John 20:17.
4. To see His face, Gen. 32:30.
5. To receive His blessing, Gen. 28:10-14; 32:24.
6. To behold His glory, Rev. 1:12-16; Exod. 33:18-22.

—E. A. H.

## SO HE WAS THEIR SAVIOUR

### Isaiah 63:5, 8, 9

1. He took our nature upon Him, Heb. 2:16, 17.
2. Became perfect through suffering, Heb. 2:10; 5:8, 9.
3. Offered one perfect sacrifice, Heb. 9:12, 14; 10:10.
4. Finished the work, John 17:4; 19:30.
5. Passed into the heavens, Heb. 4:14; 9:24.
6. Sat down, Heb. 1:3; 12:2.

And now:

7. Ever liveth to make intercession for us, Heb. 7:25; 1 John 2:2.

—E. A. H.

## PREVAILING PRAYER

"Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

We have in the passage of Scripture—

### I. The Limitless Possibilities of Prayer.

"Whatsoever we ask, we receive of Him." There is no limit to God's answering prayer. "Whatsoever" is limitless in scope, its knows no bounds.

### II. The Secret of Prevailing Prayer.

"Because we keep his commandments and do those things that are pleasing in his sight." This speaks of obedience and pleasing God. The Scriptures have a great deal to say about the secret of prevailing prayer. God answers the prayer of those—

1. Who ask in faith (see Matt. 21:22; Jas. 5:15).
2. Who ask in the name of Christ (see John 14:13).
3. Who ask according to His will (see 1 John 5:14).
4. Who keep His commandments and do the things which please him (see 1 John 3:22).
5. Who abide in His Word and have His Word abiding in them (see John 15:7).
6. Who are righteous and live righteous lives (see Ps. 34:15; Jas. 5:16).
7. Who call upon the Lord in truth (see Ps. 145:18).
8. Who fear Him and set His love upon Him (see Ps. 145:19; 91:14, 15).—*Friend of Russia.*

## THE BETTER MINISTRY OF CHRIST

1. A Better Priest—"High Priest of good things," Heb. 9:11.
2. A Better Sanctuary—"A greater and more perfect tabernacle," Heb. 9:11.
3. A Better Sacrifice—"Not blood of goats and calves . . . His own blood," Heb. 9:12.
4. A Better Method—Offering "once for all," Heb. 9:12.
5. A Better Blessing—Having "obtained eternal redemption," Heb. 9:12.
6. A Better Guarantee—"The Eternal Spirit," Heb. 9:14.
7. A Better Result—"Purge conscience . . . serve the living and true God," Heb. 9:14.

—W. H. Griffith Thomas.

## THE NEW TRAIL

Joshua 3:4. "Ye have not passed this way heretofore."

*Introduction:* The people of Israel were about to cross the Jordan into the promised land. Everything across the river would be new to them. They were starting upon a new trail. As true of us in 1926 as of the Israelites in that early time, we shall tread upon ground that is new to us. We shall meet new experiences, opportunities, and responsibilities. We shall see new visions and dream new dreams.

The year will mean to us either progress or failure. The things that will insure progress, development and victory may be learned from this story.

### I. The Ark of the Covenant went before them.

1. *It was the symbol of God's presence.*  
God's presence always goes before His people.
2. *They were to follow the ark.*  
They were to follow close up, not a long way off.
3. *They were to move on.*  
Movement is essential to progress. To stand still is to retrograde.
4. *They were to move cautiously.*  
They were to follow the ark, but not precede it.

### II. They must accept God's guidance.

1. *Then He guided by the ark.*
2. *Now He guides by His Spirit and His Word.*

The Spirit and Word always agree.

### III. The Trail is posted.

There are by-paths that lead to sorrow and death, but we have a guide book.

1. *Signs that we should read and heed:*
  - a. The family altar.
  - b. The church prayer-meeting.
  - c. The Sunday services of the church.
  - d. An unselfish spirit.
2. *Things we should guard against:*
  - a. Lying. Eph. 4:25; Rev. 21:8.
  - b. Enmity. 1 John 3:15.
  - c. Slander. Matt. 12:35.
  - d. Profanity. Exod. 20:7.
  - e. Love of money. Matt. 19:24.

—Grant Chambers.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## OUR WORD OF CHEER FOR THE OPENING YEAR

Fear not! Whate'er betide you,  
In all the coming days,  
Your Lord will walk beside you,  
In His appointed ways.

His hand will surely guide you,  
When friends and helpers fail,  
And His pavilion hide you,  
When foes and fears assail.

Fear not! Turn backward never,  
Whatever may oppose;  
Look unto Jesus ever,  
And in His love repose.

And when life's little story  
At eventide is told,  
Then, in the morn of glory,  
You shall His face behold.  
—H. B. Hartzler, in *The Evangelical*.

## HOW WE INDUCE OUR SUNDAY SCHOOL PUPILS TO REMAIN TO THE MORNING PREACHING SERVICE

### Symposium

Chi'dren like to be noticed. Upon this fact I fasten. Wherever I meet them, whether in the street, in the store, on the school grounds, they are noticed. Inquiry is made about their school work, their parents, their baby brother or sister, their attendance at Sunday-school and church. This interest the children very much appreciate, especially when it comes from their pastor. This same attention is carried into the Bible school and regular preaching services. Hymns and choruses are sung that are adapted to the children and which they enjoy such as "Everybody Ought to Love Jesus," "God Has Blotted Them Out," and "I Never Will Cease to Love Him." Frequently a program in the opening of the Bible-school is put on by the children. In the morning worship service the Junior choir with a song and a story just before the message helps give them interest in the service. In the evening service as part of the devotional program, the Juniors repeat memory verses interspersed with their special choruses. It is surprising that such attention to children and giving them a place in the service creates a greater interest on the part of the parents in the service. Never mind spoiling the "dignity" of your service. Primarily we are in the business of saving boys and girls, and men and women, and not conducting a dignified service in which *no one* is saved.—L. P. Cassel, Pastor, Calvary Baptist Church, Rocky Ford, Colo.

### "They best

Can greet the New Year's coming . . .  
who best have kept  
Faith with the old, and freighted its  
swift hours  
With their great thoughts and Godlike  
purposes,  
Translated nobly into noble deeds!"

January, 1926

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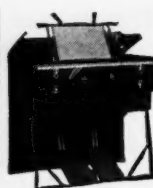
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"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."—1 Peter 3:8.

1. To be united in the same faith and purpose.
2. To be helpful to those in distress.
3. To follow God's teaching in brotherly love.
4. To be tender-hearted toward one another.
5. To be considerate always.

—Evelyn Barnes.

## THINGS WORTH HAVING

1 Timothy 4:1-9

### 1. Peace with God.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1; Col. 1:20; Luke 1:79; 2:14; John 14:27; 16:33; 20:19, 21, 26; Acts 10:36; Eph. 2:14-17; Isa. 25:3.

### 2. Redemption.

"In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace," Eph. 1:7; Rom. 3:24; 1 Cor. 1:30; Heb. 9:12; 1 Peter 1:18, 19; Titus 2:14; Ps. 111:9; 130:7; Rev. 5:9.

### 3. An High Priest.

"We have such an high priest who is set on the right hand of the throne of the majesty in the heavens," Heb. 8:1; 2:17, 18; 3:1; 4:14-16; 5:1, 2; 7:21-27; 9:24; 13:11, 12; Exod. 28:12, 29, 38; Mal. 2:7; Rev. 8:3, 4.

### 4. Access to the Throne of Grace.

"Through him we both have access by one Spirit unto the Father," Eph. 2:18; 3:12; Heb. 10:19-22; Rom. 5:2; John 10:7-9; 14:6; 1 Pet. 3:18; 1 John 2:1, 2; John 14:13, 14.

### 5. A Well Grounded Hope.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," Heb. 6:19; Rom. 5:5; 8:23, 24; 12:12; 15:4; 13; Col. 1:5; 1 Thess. 2:19; 5:18; Titus 2:13; 1 Pet. 1:3; 1 John 3:2, 3.

### 6. A Building of God.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1; John 14:2, 3; Luke 10:20; Matt. 6:20; Acts 7:55; Phil. 3:20, 21; Heb. 10:34; 11:16; 13:14; 1 Thess. 4:14-18.

### 7. A Right to the Tree of Life.

"Blessed are they that have washed their robes (see Revised Version), that they might have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14; 1:6; 2:7; 7:14; 1 John 1:12, 13; Prov. 3:13-18; 13:12; Luke 23:43; John 10:1; Acts 4:12; Heb. 11:10.

Every new year brings to us the truth that Moses spoke to Israel: "Ye have not passed this way heretofore." But we have passed through many ways in the past and God has not failed us. This is assurance that God will keep faith with us if we keep faith with Him.—Selected.

Moody Bible Institute Monthly

כי באשר גמלתם מלפנים מקרים ויהי  
אתפי אלהים ועתה ודחנתם מקרים של-אלה: בן גמ  
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**Romans 11:30, 31**

**Read the entire chapter.**

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"Our special attention having been called to Dr. Shadduck's books, we decided to read them. The result is, we find that they contain an argumentation against evolution that is smashing. We do not know of another author who has pointed out the impossibilities and absurdities of the theory more keenly, and, to our mind, more invincibly."

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### "BE AMBITIOUS"

Paul uses this word three times, and it may be profitable for us to look at these three texts.

1. "So have I strived to preach the gospel" (Rom. 15:20). The word "strive" here is really, to make it a point of honor, to be ambitious. Here we have a noble ambition, to preach the gospel, and to preach it away out in the regions beyond, where the name of Christ had hitherto been unknown. How truly Paul exemplified this God-given ambition, how he "determined not to know anything among you, save Jesus Christ, and him crucified." It was one object, with seraph-like zeal, to tell abroad the sweet savour of the name of Him who called him from the glory. His splendid ambition fired his heart, and stimulated him ever and anon to mighty deeds, and to endure many sufferings, "in stripes, in tumults, in labors, in watchings, in fastings," "as unknown, and yet well-known, as dying and behold we live, as chastened, and not killed."

May this noble ambition, this God-given enthusiasm be ours, that it may be the deepest joy of our heart to tell out the "unexplorable" riches of Christ.

2. "Wherefore we are ambitious, that whether present or absent, we may be accepted of him" (2 Cor. 5:9). This word "accepted," should be rendered well-pleasing, and Paul's ambition was, whether here or in glory, that he may be well-pleasing to our Lord. Through the grace of our God we already "accepted in the Beloved One," i. e., are made lovely, or engraced in Christ; God's eye rests on us with the same divine joy and satisfaction, as it does on Christ. This is our standing, our position in Christ. Now our ambition ought to be to have a walk corresponding to this; we have only one to please, and that is our Lord, and if our walk is well-pleasing to Him, it will be well-pleasing to all. Oh, to be like Christ, in everything: in our demeanor may we be clothed with humility, in our testimony may we be bright and earnest, ministering grace to the unsaved, and blessed, needed, truth to the Lord's people, consistent in our walk, "kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you."

3. "And that ye be ambitious to be quiet" (1 Thess. 4:11). What a well-needed exhortation in this busy, restless, distracting age, to be quiet, to be tranquil, as the word means. What a cause of thankfulness this exhortation is, when bustle, and hurry, and excitement, and upheaval are in the air all around us. This is not the quiet or tranquillity of inertia, but the calmness of possessing our souls in patience, the tranquillity got from communion, from being much in the presence of the Lord, from habitually looking down on this world, and its passing-awayness, from heaven where we are seated with Christ, from graduating in the school of Moses, at the back of the desert, and studying God, and the things of God.—R. T., in *Charlotte Chapel Record*.

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\* \* \*

### THE COST OF FORGIVENESS

A collier came to me at the close of one of my services, and said: "I would give anything to believe that God would forgive my sins, but I cannot believe that he will forgive them if I just turn to him. It is too cheap." I looked at him, and said, "My dear friend, have you been working today?" "Yes, I was down in the pit as usual." "How did you get out of the pit?" "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything." "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, *it had cost the infinite God a great price to sink that shaft and rescue lost men.*—Dr. G. Campbell Morgan.

\* \* \*

### "WHICH THIEF?"

One of the striking illustrations in the Bible of the fact that the new birth is not a process, but an instantaneous result of faith, is seen in the experience of the thief who hung on a cross alongside of the crucified Jesus. Of the two thieves who were on either side of Christ one "railed on him," while the other turned to Him in confession of sin and in faith, saying, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, Today shalt thou be with me in paradise."

That thief was dying; he had no time to work out a process of becoming a Christian. But Christ gave him His word that he was that moment and forever saved.

Yet we must not presume upon last-minute opportunities because of this thief's experience. An evangelist was urging men to come to Christ and was pointing out the danger of procrastination. "What about the dying thief on the cross?" asked some one in the audience. "Which thief?" was the reply.

—Toronto Globe.

## Evangelistic and Bible Conference Fields

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. T. M. Hofmeister conducted successful meetings in Springfield, O., and neighboring towns during the first part of November.

Rev. Frank and Mrs. Schmuck just closed a series of meetings at Almond and Plainfield, Wis. The Lord richly blessed His Word to the hearts of the people.

The Harry O. Anderson Evangelistic Party conducted a union city-wide meeting at Maxwell, Ia., during the months of November and December.

The Colegrove-Loes Evangelistic Party spent the month of November in a fine meeting in Cedar Rapids, Ia. During December, they conducted a meeting at Monroe, Ia.

S. D. Goodale writes: "Since the first of October I have held meetings at Farber, Center and Louisiana, Mo., and Burlington, Ia. All these meetings have been very fruitful."

Singing Evangelist H. Fremont Holbrook, of Warren, Ind., held two campaigns this fall, one at Minok and the other at Colusa, Ill. In these campaigns he had charge of both the singing and the preaching.

Paris, Ill., experienced a splendid evangelistic meeting under the leadership of Dr. Henry W. Bromley, Rex Moon and Theodore Piper. Scores of people were converted while Christians were drawn into a closer fellowship with the Lord. From Paris the party went to Beardstown, Ill.

Mr. and Mrs. Harry D. Clarke report a wonderful opening of their fall work. In September they were called to Bales Baptist Church of Kansas City, Mo., of which Rev. John W. Bradbury is pastor, a graduate of the Moody Bible Institute. There were close to 200 souls saved, and the church greatly revived. Many of its old members who have left the church, have been reunited and are putting their shoulder to the wheel. The last Sunday morning nearly 150 men came forward. Some for salvation, others for dedication. From Kansas City, Mo., the Clarkes went to San Marcos, Tex., to join Harry W. Vom Bruch in a meeting there. Vom Bruch has had wonderful results and is being blessed of God in a marvelous way.

The Will Hogg Evangelistic Party writes: "We are now in our fifteenth campaign for the year 1925. The campaign at Roswell, N. Mex., was in many respects the best we have conducted. During the year Dr. Hogg has preached over seven hundred times."

Evangelist William Pieffer of Columbus, O., conducted a two weeks campaign at the First Baptist Church of West Union, W. Va. The church was crowded to its capacity every night. Not only did sinners accept Christ but the saints were built up and strengthened.

Rev. James B. Little writes: "We conducted an evangelistic meeting at the Grand Avenue Baptist Church of Carterville, Ill. The meeting resulted in many conversions and reconsecrations. On Sunday January 3, we began a meeting at Cambridge, Ill."

Edward P. and Mrs. White conducted a series of meetings in the First M. E. Church, Goshen, Ind. This was the first independent evangelistic campaign this church has had in twenty-five years. On the last Sunday morning of the meetings forty-one were received into the church.

E. G. Aldridge writes: "We have closed a campaign at Roseglan Baptist Church of Ryder, N. Dak. There were many conversions, and reconsecrations. As a result of the meetings a mid-week prayer meeting was established and a soul-winner's league organized."

Jack Cardiff writes: "We are in Williamsport, Pa., with Rev. Billy Sunday in a revival meeting. Thousands are crowding the tabernacle nightly and hundreds of these are being saved. This meeting will be of six weeks duration. It is a great sight to see the unsaved with penitent hearts seeking the Lord."

The Oliver E. Williams Party of Erie, Pa., just closed a revival campaign at Cincinnati, O. The converts numbered into the hundreds. The campaign was interdenominational and great blessing was enjoyed by all the co-operating churches. The party consists of Dr. and Mrs. Oliver E. Williams and Rev. L. N. Williams.

Pastor J. C. Sisemore of the Tabernacle Baptist Church of Amarillo, Tex., reports that the revival that commenced on November 15, preceded by ten days of prayer meetings, was the most far-reaching in conversions in the church's history. Pastor A. Reilly Copeland of Waco, Tex., did the preaching. The most interesting feature of the meeting was that every convert united with the church.

Moody Bible Institute Monthly

Mr. and Mrs. Gerald E. Bonney, gospel musicians, report the following meetings held during the fall months: September with the First Methodist Church at Snyder, Tex., and the First Evangelical Church at Chadwick, Ill.; October with the First Methodist Church at Chanute, Kan.; November with the First Baptist Church at Bluffton, Ind., and December with the First Methodist Church at Lisbon, O.

With the inquiry room filled and emptied three times at the closing service, the Vom Bruch Evangelistic Party of Chicago brought to a close the gracious revival at Holdrege, Neb. The Auditorium, seating three thousand, was filled to its capacity each night and hundreds were turned away. Several hundred decisions were recorded.

Mr. Vom Bruch writes: "The results would not have been as far reaching had it not been for the splendid support of the song leader, Harry D. Clarke, who was greatly used of God in this meeting. Mrs. Clarke's work among the boys and girls was a fine feature of the campaign."

Unusual interest has been manifested in a three weeks evangelistic campaign which closed the middle of November in Claremont, N. He. Dr. Arthur J. Smith was in charge, assisted by George E. Nhare, who had charge of the music.

Dr. Smith is an evangelist of the Moody and Chapman type. He is especially skilful in applying the teachings of the Bible to present day needs and conditions.

Among the many converts was a bootlegger who had not been in a religious service for twenty or more years. Several the churches have already had from forty to fifty added to their membership as a result of the campaign. Before going to Claremont Dr. Smith held a successful campaign in Lowell, Mass.

#### EXTENSION DEPARTMENT NOTES

Dr. Gray, Dr. Ostrom and Mr. Guille were recent speakers at two very successful conferences held under the auspices of the Institute in Wichita and Emporia, Kan. At the first named place the sessions were held in the First Baptist and First Methodist Churches with the Alumni Auxiliary co-operating, and in the latter place the sessions were held in the First Presbyterian Church.

While in Emporia the speakers had the privilege of addressing the students at Emporia College and the State Normal College. Much satisfaction was expressed by the local committees in both places as to the programs furnished and invitations were extended to the Institute to return next year for another conference in each place.

From December 7 to 12 inclusive, the various members of the Extension Department gathered at the Institute for a conference concerning the work in the field and for a period of spiritual fellowship and refreshing.

Dr. J. E. Conant will fill an engagement during the month of January in the Baptist Church of Columbus, O., of which Rev. H. F. Dudley is pastor.

January, 1926

## WHERE JESUS TROD

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**WRITE TO-DAY** for the plan that will bring the majority of the members of the Sunday school EARLY for a genuine Worship Service.

Wm. H. Dietz  
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Rev. Geo. E. Guille preached the morning sermon in the First Congregational Church in Cicero on the 13th of December, and in the evening preached at the North Shore Congregational Church in Chicago.

Rev. Elmer M. Moser completed a successful evangelistic campaign in the Covenant Presbyterian Church of Omaha, Neb. His next engagement will be with the Evangelical Church of Deerfield, Ill., whose pastor is Rev. R. M. Williams.

Dr. Henry Ostrom served Elim Chapel of Winnipeg, Man., on November 29 and was called back to conduct an eight day Bible conference from December 6 to 13 at the same place. As announced in a previous issue, during January and February he will be occupied with engagements in the states of Washington and Oregon.

Rev. J. A. Sutherland recently closed a very successful evangelistic campaign in the North Main Street Baptist Church of Jacksonville, Fla., whose pastor is Rev. Wm. L. C. Mahon, D.D. During January and the early part of February he will be engaged in Bible conference work in Jacksonville, Miami, St. Petersburg and Tampa, Fla.

Dr. Wm. P. White during the early part of December served the Scovel Memorial Presbyterian Church of Detroit, Mich., as a Bible teacher and is at present engaged in similar work with the First Presbyterian Church at Pueblo, Colo., whose pastor is Rev. Hugh T. Gary, D.D.

### FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Harry O. Anderson Party—December, Oklahoma; January, Placencia, Orange County, Calif.; February-March, Waterloo, Ia.  
Colegrove-Loes Evangelistic Party—January,

Grand River, Ia.; February, Beaconsfield, Ia.; March, Grayling, Mich.

The Boneys Workers—January, Kokomo, Ind.; February, Boonville, Ind.; March, Sherman, Tex.  
H. Parker Dunlop—Dec. 1-16, Terre Haute, Ind., Jan. 3-24, St. Louis, Mo.; March, Chillicothe, Mo.

H. G. Hamilton—November-December, Aurora, Ill.; Evansville, Ind.; Springfield, Ill.

Will Hogg Evangelistic Party—January 10, Mayfield, Ky.

H. F. Holbrook—December, Coldwater, Mich.; January, Toulon, Ill.

Paul Hutchens and wife—January, Warrens, Wis. Johnston-Fisher Party—December, Elwood, Ind.

P. H. Kadey—Jan. 3-24, Saginaw, Mich.; Feb. 7-Mar. 7, Mayville, Mich.; Mar. 14-Apr. 4, Flint, Mich.; May-June, Gregory, Mich.; July, Yale, Mich.; Aug. 16-29, Gull Lake, Mich.

James B. Little—Jan. 3-24, Cambridge, Ill.

Sara C. Palmer—Jan. 10-31, Columbia, Pa.; Feb. 7-28, Wyoming, Pa.; Mar. 7-28, Allentown, Pa.

William Pfeffer—Jan. 3-17, Pemperton, O.  
Milton S. Rees—December, Brooklyn, N. Y.; January, Johnstown, N. Y.

E. G. Sawyer—December, Greensburg, Pa.; January, McKeesport, Pa.

John R. Snyder—December, Burnham, Pa.  
Charles Cullen Smith—December, Newall, S. Dak.; January, Danville, Ia.

Gipsy Smith, Jr.—December, Cleveland, Miss. Albert Turkington Party—January, Statedale, Pa.

C. R. L. Vawter Party—January-Weleetka, Okla.; February, Ardmore, Okla.; March, Clinton, Okla.; April-June, San Antonio, Tex.

The Vinaroffs—Nov. 16-Dec. 6, Shelby, O.; Dec. 7-20, Cincinnati, O.; Jan. 3-25, Dayton, O.; Jan. 25-Feb. 14, Middleton, O.; Feb. 15-28, Dayton, O.; Mar. 7-28, Akron, O.; Mar. 29-Apr. 11, Wilkinsburg, Pa.; Apr. 18-May 9, Evansville, Ind.; May 10-30, Terre Haute, Ind.

Harry Vom Bruch—December, Charleston, W. Va.

Henry L. Walton—Jan. 1-2, Allentown, Pa.; Jan. 3-5, Lebanon, Pa.; Jan. 20-22, York, Pa.; Jan. 31-Feb. 2, Dayton, O.

Edward P. White—December, Osceola, Ind.; January, Warsaw, Ind.; February, Philadelphia, Pa.

Oliver E. Williams Party—January 3, Somerset, Ky.

"Clocks do not all agree. Does that prove there is no correct time? I went once into a Methodist meeting-house, and the clock said two o'clock. I went out and looked at the clock on the Congregational meeting-house, and that said ten minutes of eight. The clocks did not agree, for the clocks, DID NOT GO, and so it was impossible for them to be right. So there are many who profess to be Christians who 'do not go'; if they were better Christians there would be more agreement among them. But there is true time in spite of differing clocks; and there is true Christianity notwithstanding the divisions and disagreements of erring man; there is a correct time in the skies whether the clocks take note of it or not; and there is a true revelation from God to the souls of men, whether we accept it or reject it, agree with it or disbelieve it."—H. L. Hastings.

### POWER OF PRAYER

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered the strongest devil, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—Selected.

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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

**Life Story of David Livingstone,** by J. J. Ellis.

This is one of a uniform series of twelve small volumes entitled *Memoirs of Mighty Men*. In seven chapters it recounts some of the most thrilling episodes of the wonderful life of Scotia's illustrious son, who rose from the rank of a factory boy to become the prince of Africa's explorers and her most famous missionary.

64 pages. 7x4 3/4 inches. Pickering & Inglis, London. 1/—.

R. H. G.

**Likeness to God,** by Mrs. Bramwell Booth.

This series of twenty-three papers reprinted from *The War Cry* was written during the rush of other work by this Salvation Army leader, and makes a strong plea for a holy life. It is horatory rather than didactic, and deals largely with the experiential and practical. Several of its illustrations are particularly good.

152 pages. 7 1/2 x 5 inches. Marshall Brothers, Ltd., London and Edinburgh. J. R. R.

**Christian's Pocket Diary and Daily Remembrancer.**

This daily memorandum book is provided with Bible text and readings for every day in the year. Besides the pages that are set aside for memoranda, a great deal of valuable information is included. A special feature is a self-opening memo tablet upon which notes can be recorded and quickly eradicated after being entered in their proper place.

100 pages. 4x3 inches. John Ritchie, Aberdeen, Scotland. 2d, 3d, 9d and 2/—.

C. H. B.

**Odd Patterns in the Weaving,** by Sonia E. Howe.

The gifted writer is the Russian wife of an Irish vicar, known in England particularly as the author, during the world war, of *A Thousand Years of Russian History*. *Odd Patterns in the Weaving* is a captivating record of remarkable events, the incidents of which are delightfully related with every present and thrilling interest. It is, moreover, a clinic in the successful pursuit of personal work, and exhibits a rarely democratic spirit—whether with Russian nobility or denizens of the slums—ready always to be "all things to all men" in order to win some. Certainly, it is one of the most valuable comments on Romans 8:28 we have seen, for, although a great sufferer and frequently detained in sanatoria or sick room, Mrs. Howe turned her very necessities to account in winning souls, and found the Lord constantly working with her.

253 pages. 7 1/2 x 5 inches. Marshall Brothers, Limited, London and Edinburgh, 6/—.

J. R. R.

**Ominous Days,** by Rev. E. L. Langston, M. A.

This is a revised and enlarged edition. It deals with the "signs of the times," with special reference to Israel. This naturally includes her relation to the church, but especially to the Gentiles. The last two chapters—"Israel and Armageddon" and "Israel and the Kingdom"—are of particular interest at the present time, in view of significant political conditions in the Orient.

213 pages. 7x 4 3/4 inches. Thynne and Jarvis, Ltd., London. 3/— net. G. S.

**The New Testament in "Penny Portions."**

The American Bible Society has completed the New Testament in the form of penny portions, there being eleven volumes in all. The society has placed an order for 7,000,000 copies of these portions. The Gospel of John is the most popular, 1,500,000 being printed since June 1. This Gospel leads in the number of translations, being published in seven languages besides English—French, Spanish, German, Italian, Polish, Portuguese and Swedish.

American Bible Society, New York. J. H. R.

**The Millennial City and Temple, and Will Babylon Be Bebuilt?** Four papers prepared by C. M. Mackey, Rev. F. W. Pitt, Rev. F. E. Marsh, D. D., and E. A. Rawlance, and read before the Prophetic Investigation Society, April 2, 1925.

This publication includes the discussions which followed the presentation of these papers and is a contribution from some of the most eminent British students of prophecy.

80 pages. 7x4 3/4 inches. Charles J. Thynne and Jarvis, London. 1/6.

C. H. B.

**A Guide to Bible Study—The Junior Course,** by H. E. Richards.

This book provides a consecutive course of study of the Word of God which is simple, thoroughly helpful and illuminating, and an absolutely orthodox guide for Juniors in the Sunday-school, in the week day church school and in the home. This course is conservative and practical. It is graded according to the natural order of the books of the Bible, with properly selected portions of Scripture adapted to the age of the scholars. It does away with scrappy teaching. No one could follow this series of lessons without gaining a splendid knowledge of God's Word as a progressive revelation.

241 pages. 7 1/2 x 5 inches. Oxford University Press, New York. \$1.75.

M. T.

**Christ's Soul-Searching Parables,** by Louis Albert Banks.

Fourteen evangelistic addresses here come to vigorous expression out of the seed-corn sayings of Jesus as interpreted and applied to human need by Dr. Banks, who is already so well known as a helpful writer of inspirational books. A considerable range of poetry is drawn upon to concentrate thought as a burning glass does the sun's rays, some of which, like the poems of Angela Morgan, are of unusual merit.

187 pages. 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. R. R.

**Life's Beginnings,** compiled by F. J. N. and C. D. M.

"Wisdom and Counsel for Daily Guidance" is the secondary title, which seems necessary to a correct understanding of the first. The volume is fittingly described as a "discriminating anthology." Each page begins with a Scripture quotation, and is followed by noble, inspiring selections from the writings of great minds, all of which are fully indexed at the end of the book.

376 pages. 5 1/2 x 3 3/4 inches. George H. Doran Company, New York. \$1.75 net.

G. S.

**Forces in Foreign Missions,** by Rev. George Drach, D. D.

This is primarily a survey of the mission fields and work of the United Lutheran Church in America, prepared by the general secretary of its board of foreign missions. It touches also, but only very lightly, various general aspects of missions such as the missionary truth of the Bible, missionary qualifications, policies and methods, non-Christian religions, etc. The volume is arranged as a mission study text-book, particularly for the use of Lutheran churches.

180 pages. 7 1/4 x 4 3/4 inches. United Lutheran Publication House, Philadelphia. R. H. G.

**Heroes and Heroines of the Scottish Covenanters,** by J. Meldrum Dryer, F. R. G. S.

This book tells in simple story for the busy reader of today not only what men did but what the women suffered in the Covenanting days. We need the arousal of their history of blood and tears to whet our appreciation of the liberty and its privileges which they so dearly bought for us. The title is well chosen; they were heroes and heroines enduring peril and persecution for the gospel's sake.

180 pages. 7 3/8 x 5 1/4 inches. John Ritchie, Kilmarnock, Scotland. 2/—.

J. R. R.

**Evolution,** by Th. Graebner.

This is the second edition of an investigation and criticism upon a subject which has entered the forefront of interest among American people. While written by a theologian, it is evident that the writer has made a careful study of the entire subject from the scientific stand-

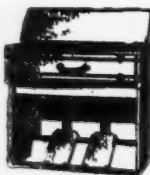
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point and that his conclusions may be accepted as based entirely upon facts. As the very latest information upon this subject has been introduced into this edition it will be appreciated by all who are interested in the increased evidence against evolution.

159 pages. 7 1/2 x 5 inches. Northwestern Publishing House, Milwaukee, Wis. 80 cents.

C. H. B.

### Pearls from the Pacific, by Florence S. H. Young.

A missionary story of peculiar saturation, not with romance, although that is plentiful, but with the marks of that divine destiny which shapes our ends, and is everywhere apparent in the inception, course and tendency of the missionary enterprise in which Miss Young has been such a prominent figure for so many years. Simply told and very human in its sympathies, the current of its devotion runs deep and strong. Its message is one of power for it deals with the overcoming life quite as much as with the application of that dynamic to the pulsing expressions of service! n New Zealand, China, the South Seas and elsewhere.

256 pages. 8 3/4 x 5 3/4 inches. Marshall Brothers, Ltd., London and Edinburgh. 6/—.

J. R. R.

### Life and Letters of St. Paul, by David James Burrell, D. D., LL. D.

The author, who is pastor of the Marble Collegiate Reformed Church in New York City, divided this popular commentary, printed on good book paper and from beautiful new type, into four parts: 1. Saul of Tarsus; 2. Paul's Campaigns; 3. Paul's Companions; 4. Paul's Letters. The treatment is not minute and critical, but rather broad and practical. The style is fresh and vigorous and sheds new light on many a passage by a characteristic turn of phrase, quotation or sage remark. It is conservative and scholarly and one reads it with the feeling that here wisdom distills from the alembic of a full and honored life. Such books are a blessing to the church.

527 pages. 7 1/2 x 5 1/4 inches. American Tract Society, New York City. \$1.50.

J. R. R.

### Music in Work and Worship, by Edmund S. Lorenz.

As the author has stated in his preface, "this is not a treatise for experts, but for workers of somewhat limited musical knowledge and experience who need the line upon line in instruction and precept in method here supplied."

A "book of a thousand and one details," divided into five parts, under the following heads: The Order of Service, The Pipe Organ and the Organist, Congregational Singing, The Church Choir, and Special and Incidental Church Music.

For the minister who has had no musical training, and the young musician who is taking his first choir, this is a most practical and helpful book.

385 pages. 8 1/4 x 5 1/2 inches. Fleming H. Revell Company, Chicago and New York. \$3.00.

A. E. H.

### The Rebirth of Turkey, by Clair Price.

In tracing the New Turk movement down to the present the author, who went to the Near East as press correspondent and continued there "with curiosity as the motive," tells us that the observations and deductions which the book contains are all his own. They certainly differ materially in some points from those of other writers of experience regarding Turkish affairs. Mr. Price roundly scores the imperialistic policies of Western Powers in the Near East, and we admit with a large measure of justification. But when he talks about the integrity, tolerance and beneficence of the Turkish rulers, when he asserts that under the "Capitulations" any Ottoman Christian was given the right to rebel against the Government, but the Government was denied the right to put down Christian rebellion, when he dismisses the wholesale massacres of Armenians and Greeks by the Turkish authorities as "an artificial martyr-legend" and again a "butcher-legend," when he deliberately charges the uprooting and deporting of the Christian minority populations "from the land in which they had lived for four peaceful centuries under the rule of the Ottoman Caliph" to Mr. Lloyd George of England, when he repeatedly confuses political with religious issues in his discussions and deductions, we feel bound to register an emphatic dissent. With the pages of Turkey's history, of which Mr. Price is not the only chronicler, lying open before us, and the infamous record of the Young Turk leaders—Enver, Talaat and their brood—fresh in mind, some of the assertions as well as the omissions of this author cannot but strike one as presumptuous. For Kemal Pasha and his National Assembly, and for the New Turk Republic, whose affairs they are guiding, we have only sympathy and good wishes, whether or not we can as yet share Mr. Price's confidence as to their assured success. But as to the appraisal of the Turkey that has been, let us be honest and consistent.

234 pages. 9 1/4 x 6 inches. Thomas Seltzer, New York. \$3. R. H. G.

### Alexander Whyte, by G. A. Freeland Barbour, Ph. D.

This interesting biography of the little Scottish lad herding in Glen Cova who rose to become one of the most eminent clergymen of his day, is a fascinating story. The renowned pastor of Free St. George, principal of New College, moderator of the General Assembly of Scot-

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land, and author of many publications, embodied a life that will afford inspiration and encouragement to all ministers. As Dr. Whyte numbered among his intimate friends such well known men as Drs. Marcus Dodds, Taylor Innis, Webster Thompson, Sutherland Black, Robert Denny, and had associated with him as his colleagues Drs. Hugh Black and John Kelman, his biography refers frequently to his relations with these eminent characters.

The author gives one chapter to the celebrated Robertson Smith case in which Dr. Whyte was one of the foremost defenders of intellectual liberty. He is careful to point out that while Dr. Whyte was concerned with the principle that inquiry should be free, he never publicly committed himself to any of the views of the critical school. One would infer that his peaceable nature and his strong interest in Christian unity prevented him from being an outspoken champion of orthodoxy.

575 pages. 8 1/2 x 5 1/2 inches. George H. Doran Company, New York. \$3.00. C. H. B.

### BOOKS RECEIVED

George H. Doran Company, New York.  
 "The Upper Road of Vision," by Kathrine R. Logan. Cloth, 200 pages, \$1.35.  
 "An American Peace Policy," by Kirby Page. Cloth, 94 pages, \$1, net.  
 "Cyclopedia of Sermon Outlines for Special Days and Occasions," by Rev. G. B. F. Hallock, D. D. Cloth, 325 pages, \$3.  
 "Life's Beginnings, Wisdom and Counsel for Daily Guidance," compiled by F. J. N. and C. D. M. Cloth, 376 pages, \$1.75.  
 "The Measure of a Man," by Arthur Whitefield Spalding. Cloth, 161 pages, \$1.50, net.  
 "Alexander Whyte," by G. A. Freeland Barbour, Ph. D. Cloth, 675 pages, \$3, net.  
 "Every Day," by Rev. Edgar Whitaker Work, D. D. Cloth, 366 pages, \$2, net.  
 Sunday School Times Company, Philadelphia  
 "Effective Praying," by Rev. Henry W. Frost, D. D. Cloth, 162 pages, \$1.25.  
 Publication Office "Our Hope," New York.  
 "The Gospel of John," by Arno Clemens Gaebele. Cloth, 414 pages, \$2.50.  
 "The Return of the Lord," by Arno Clemens Gaebele. Cloth, 125 pages, \$1.  
 United Lutheran Publication House, Philadelphia.  
 "The Christ Child," a Christmas cantata, music by J. F. Ohl. Paper, 52 pages, 60 cents, \$6 a dozen.  
 "Scriptural Evangelism," by Carroll J. Rockey. Cloth, 186 pages, \$1.25.  
 Oxford University Press, New York.  
 "Busy People's Bible Course," by Rev. Charles H. Morgan, Ph. D. Paper, 142 pages, 50 cents.  
 Charles Scribner's Sons, New York.  
 "The World's Living Religions," by Robert Ernest Hume, Ph. D. Cloth, 312 pages, \$1.75.  
 "Modern Religious Verse and Prose," by Fred Merrifield. Cloth, 471 pages, \$3.50.  
 "The Religion of Undergraduates," by Cyril Harris. Cloth, 87 pages, \$1.25.  
 Gospel Publishing House, Springfield, Mo.  
 "Little Folks' Story Hour," compiled by Stanley H. Frodeham. Paper, 95 pages.  
 "The Golden Bird, and Other Stories," by Amy Yeomans. Paper, 112 pages.  
 Northwestern Publishing House, Milwaukee, Wis.  
 "Evolution—An Investigation and a Criticism," by Th. Graebner. Cloth, 159 pages, 80 cents.  
 Judson Press, Philadelphia.  
 "Evangelism of Youth," by Albert H. Gage. Cloth, 128 pages, \$1.  
 Abingdon Press, New York and Cincinnati.  
 "The Christ of the Indian Road," by E. Stanley Jones. Cloth, 213 pages, \$1.  
 Philadelphia School of the Bible, Philadelphia  
 "The Epistles of St. Paul," by Rev. W. J. Conybeare, M. A. Cloth, 231 pages, 75 cents.  
 Homo Publishing Company, Rogers, O.  
 "The Toadstool Among the Tombs," by B. H. Shaddock, Ph. D. Paper, 20 cents.  
 Associated Press, New York.  
 "Missions and World Problems," a syllabus of questions for use by discussion classes. Cloth, 135 pages, \$1; paper, 75 cents.  
 Conference Press, Chicago.

January, 1926

"The New Hymnal." Cloth, 366 numbers, with responsive readings, 75 cents; in quantities, 65 cents.  
 Rev. J. H. Gauss, D. D., Brookes Bible Institute, 2051 Park Ave., St. Louis, Mo.  
 "A Child's Lesson on the Lord's Second Coming," arranged by Miss E. M. Brickensteen, revised by Rev. J. H. Gauss, D. D. Paper, 3 cents; lots of 25, 2 1/2 cents; quantities, 2 cents.  
 Rudolph Volkening, St. Louis, Mo.  
 "Amazing Assertions of Christ Concerning Himself," by Theodore Walz. Paper, 69 pages, 40 cents.  
 Rev. P. B. Hill, D. D., First Presbyterian Church, San Antonio, Tex.  
 "The Truth About Evolution," by Rev. P. B. Hill, A. B., B. D., D. D. Paper, 36 pages, 35 cents.  
 B. F. Carroll, Des Moines, Ia.  
 "Evolution an Unproven Theory," by B. F. Carroll, B. S. D., LL. D. Paper, 65 pages.  
 Rev. Henry E. Ek, 6604 S. Hermitage Ave., Chicago.  
 "Dr. P. P. Waldenstrom's Theory of the Atonement," by Rev. Henry E. Ek, B. Th. Cloth, 64 pages.  
 John Ritchie, Kilmarnock, Scotland.  
 "Missionary Heroes," edited by Charles D. Michael. Cloth, 176 pages, 2/-, net.  
 "In Isles of the Far North." Cloth, 103 pages, 2/-, net.  
 "Heroes and Heroines of the Scottish Covenanters," by J. Meldrum Dryer, F. R. G. S. Cloth, 160 pages, 2/-, net.  
 "Christians' Pocket Diary and Daily Remembrancer for 1926." 2d, 3d, 9d and 2/-.

Palestine Flower Cards, 12 kinds, 4d. each.  
 Scotia Heather Cards, 10 kinds, 3d., 4d., and 6d. each.  
 Gospel Calendars, 12 in series, 2d. each.  
 "The Christian's Daily Text" Calendar, 1/6.  
 "Light in the Home" Calendar, 2d.  
 "The Way Home" Calendar, 1/-.  
 "Daily Bread" Calendar, 1/6d.  
 Seeley, Service and Company, Ltd., London.  
 "The Life and Explorations of Frederick Stanley Arnot," by Ernest Baker. Cloth, 334 pages, 6/-.  
 "The Return of the Lord," by Ernest Baker. Stiff cover, 243 pages.  
 Marshall Brothers, Ltd., London and Edinburgh.  
 "Travel Talks on the Holy Land," by Mary A. Hatch. Cloth, 112 pages, 5/-.  
 "The Bible, the Poor Man and the Scientist," by S. T. Pruett, M. D. Paper, 76 pages.  
 Morgan and Scott, London.  
 "The History of Israel: Its Spiritual Significance," by David Baron. Cloth, 310 pages, \$1.75.  
 Carey Press, London.  
 "The Passing of the Dragon," by J. C. Keyte. Cloth, 338 pages, 6/-.  
 "The Life of Faith," 24 Paternoster Row, E. C., London.  
 "The Life of Faith" Almanack, 1926. Paper, 46 pages, 2d.  
 Sovereign Grace Union, 98 Camberwell Grove, London, S. E. 5.  
 "All the Counsel of God," by Rev. W. Parks, M. A. Paper, 16 pages, 2d.

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# Moody Bible Institute of Chicago

• Mrs. Newton Wray

## AN APPRECIATION OF REV. J. S. RODGERS

Rev. Julien S. Rodgers, D. D., a student at the Institute in 1897 and 1898, and later a leading minister of the Baptist church and a well known Bible teacher, died at his home in Jacksonville, Fla., early in October. Dr. Rodgers served important pastorates in the southern Baptist church, and was the Institute representative in his section. There he arranged for the winter Bible conferences, successfully administered, during the last two or three years at Hendersonville, N. C., Jacksonville, Fla., Birmingham, Ala., and other places.

Because of his sterling Christian character, sweet spirit and southern culture he was generally beloved. Dr. Len G. Broughton, writing in the *Florida Baptist Witness* says of him: "I have known brother Rodgers about as intimately as it is possible for one man to know another. He was associated with me in the work of our Atlanta tabernacle, and helped me in some of the hardest and most difficult experiences of my life. Truly, no pastor ever had a more loyal and faithful friend as well as helper.

"Following those days of our work together, he served as pastor in Atlanta and Jacksonville; but I venture to say that his best work was as a teacher of the Bible throughout the country in connection with Bible conferences. He was one of the best Bible teachers I have ever known. He knew his Bible, and he had the ability to logically divide it and forcefully expound it. He was never so happy as when he was teaching the Bible. In all of his work as preacher and teacher he was very fortunate in having at his right hand a wife who was thoroughly imbued with the same love for the Bible, and also a great and able teacher of its truths. Together they traveled through the rich fields of precious truth and gave themselves to its teaching.

"A member of the First Baptist Church, he was ever true and loyal. The fact is he could not have been any other way—it was not in his make-up to shirk. We mourn his going, but feel sure of a happier fellowship in the days to come."

Dr. Rodgers is survived by his widow, one son and five daughters.

## THANKSGIVING DAY

The Institute invited all members of the Council to join its family at Thanksgiving dinner, and all the married students with their children. "Mother" Russell provided a typical Thanksgiving dinner, with turkey, cranberries, and all the accessories. Recreation and fellowship followed.

Rev. J. R. Schaffer, Superintendent of Men, presided at all the day's festivities,

including the devotional meeting in the Auditorium in the late afternoon, when a special program of music was enjoyed, and an earnest message by Dr. Gray crowned the day's activities.

Speaking from the one hundred sixteenth Psalm, Dr. Gray asserted that the best way to show our gratitude to God for all His benefits is outlined in this Psalm, and may be expressed by this verse from an old hymn:

"The best return for one like me  
So wretched and so poor  
Is from His gifts to draw a plea  
And ask Him still for more."

Verse by verse Dr. Gray read the Psalm and deduced the characteristics of the thankful heart—obedience, faith, service, praise.

Mr. Schaffer read a letter from Rev. John Hunter, Secretary of the Faculty of the Bible Institute of Los Angeles, formerly member of the Faculty of the Moody Bible Institute, expressing congratulations and best wishes, and a telegram from Charles F. Geiger, former student, Holland, Minn., expressing appreciation of three happy thanksgiving days enjoyed in the Institute, the last one in 1900.

A hymn of consecration closed the service.

## MISS RICHARDS ELECTED TO THE FACULTY

Miss Vera F. Richards, who joined the staff of instructors in music some three years ago, has now been elected a member of the Faculty. Miss Richards, who is a member of the Presbyterian church, came to this city from the Quincy Mansion School of Wallaston, Mass., a suburb of Boston, where she was for six years director of the music department and engaged in concert work. Miss Richards studied for three years with Madame Rive-King at the Bush Conservatory of Music, Chicago, and three years at the New England Conservatory of Music in Boston. She also coached with Arthur Friedheim of the New York School of Music and Arts, and did theoretical work with Brazelton, Chadwick and Adamowski. Previous to her teaching experience in Massachusetts, she spent three years at Evansville College, Evansville, Wis., and two years at Seattle Pacific College, Seattle, Wash.

## FACULTY

Dr. Gray made addresses at the following Bible conferences: Nov. 5, at the Tioga Presbyterian Church and J. Addison Henry Memorial Presbyterian Church, Philadelphia; Nov. 14-16, in the First Baptist Church, Wichita, Kan., and Nov. 16-17, in the First Presbyterian Church, Emporia, Kan. On Nov. 1, he preached the installation sermon of Rev. William R. Collins as rector of the St.

Paul Reformed Episcopal Church, Winchester Ave. and W. Adams St., Chicago.

Dr. P. B. Fitzwater recently made seven addresses at the State Convention of the Swedish Free Church in Rockford, Ill., and early in November spoke nine times at Norfolk, Va.

Rev. J. C. Page addressed the thank offering meeting of the Woman's Missionary Society, of the Harrison Street Congregational and Oak Park Gospel Churches, Nov. 12, when he told of the conditions in the Holy Land, and showed pictures which he had taken during his recent vacation tour. A group of students accompanied by Mr. Page, held a service of song and testimony at the North Shore Congregational Church, Chicago, Nov. 22, which was broadcast.

Dr. J. E. Jaderquist preached Nov. 15 at the Bethany Swedish Methodist Episcopal Church. The same week he taught a Bible class at Wheaton College.

Solomon Birnbaum has filled his regular appointments each Sunday at Marcy Center, and each Saturday at the Jewish Mission, 3508 Ogden Avenue.

W. Taylor Joyce addressed the Brotherhood of the First Presbyterian Church at Rankin, Ill., and on Nov. 19 the young people of the First Swedish Baptist Church at Kenosha, Wis. Thanksgiving morning he spoke at the sun rise meeting of the Christian Endeavor at Rogers Park Presbyterian Church.

A. H. Leaman has been in charge of an evangelistic campaign at the Presbyterian church, Darlington, Ind.

Alfred Holzworth assisted at the dedicatory services in the new Moody Memorial Church, Nov. 18, when the Institute choir joined the church choir in a program of Moody and Sankey songs and the Hallelujah Chorus. Mr. Holzworth also played for three dedicatory services, Nov. 22, at the First Methodist Episcopal Church, Oak Park, and for the Thanksgiving service of this church.

A. E. Hosmer, in addition to his regular Sunday engagement in the Pilgrim Congregational Church, 64th and Harvard Avenue, sang on the Institute Radio program, Nov. 8, transmitted from WGES.

## CHANGE IN THE CORRESPONDENCE SCHOOL

Rev. J. H. Ralston, D. D., for several years Secretary of the Correspondence Department as it was formerly called, and later, Dean of the Correspondence School as it is now known, resigned the latter office last October and is now confining his labors to the work of Associate Editor of the MONTHLY and teacher of doctrine in the Day and Evening Schools. Temporarily his teaching work in the Correspondence School has been taken over by Professor Grant Stroh, who was for years associated with Dr. Ralston in the oversight of the examination of student papers.

Meanwhile the trustees of the Institute have decided on a different method of promoting the work of the Correspondence School. Instead of expending so large a sum of money as hitherto on newspaper or periodical advertising, they purpose a more intensive campaign

Moody Bible Institute Monthly

of personal work. To lead in this endeavor they have extended a call to the Rev. James O. Duffey, of Cedar Rapids, Ia., a gentleman not yet in the prime of life, energetic, capable, and an enthusiastic believer in the possibilities of Bible study by correspondence. The plan Mr. Duffey intends to pursue will be divulged later on, but this announcement is simply to say that when this issue of the MONTHLY reaches our readers, he will (D. V.) have been already in his new office.

Mr. Duffey is a native of Missouri, who, after some years devoted to a business life, took a course of instruction in the Institute and entered the ministry of the United Evangelical church. He had a pastorate in Montana before going to his recent field in Cedar Rapids, where he has been highly esteemed by the people and much blessed in his ministry.

The friends of the Institute are exhorted to remember the Correspondence School in their prayers, that its thousands of students all over the world may be greatly increased in numbers in the course of the next two years.

—James M. Gray.

#### ADDITIONS TO THE EXTENSION STAFF

The call for Bible teachers as conference speakers has led the Institute to add to its Extension staff Rev. Franklin T. Conner and Rev. C. Edward LaReau.

Rev. Franklin T. Conner is a graduate of McCormick Theological Seminary, who, after holding Presbyterian pastorates in two college centers, spent several years in evangelistic and Bible teaching work. For two years he was teacher of a Bible class on the Pacific coast with an enrolment of more than 600 and he has also repeatedly lectured on the Chautauqua platform.

Rev. C. Edward LaReau is a native of Wisconsin and an alumnus of the Southern Baptist Seminary. He occupied Baptist pastorates in the middle west and for a while was identified with the Northwestern Bible School of Minneapolis as teacher of Systematic Theology and the New Testament Epistles. He left his work in Minneapolis to become pastor of the Olivet Baptist Church at Detroit whence he comes to take up work with the Institute. Mr. LaReau has always emphasized a Bible teaching ministry and occasionally has obtained leave of absence from his churches to permit such service in Bible conferences.

—James M. Gray.

#### RECENT MISSIONARY SAILINGS

E. O., '23, and Mrs. Ekstrom, to Central America, under the Central American Mission; Robert C., '22, and Mrs. Shaub (Imo M. Barraclough), to Egypt, under the United Presbyterian Board; Arnold Strange, '25, and R. W. Howes, '24, to China, under the China Inland Mission.

January, 1926

#### GREETINGS FROM SOUTH AMERICA

To the Faculty, Business Staff and Students of the Moody Bible Institute:

We, the members of the Institute family at work in South America under the Inland South America Missionary Union, wish to convey our heartfelt Thanksgiving greetings to the Institute family at home, and to join with you in your thanksgiving for the gracious blessings of the Lord vouchsafed to the Institute and its family during the past year. We join you in prayer for greater blessing and greater usefulness in the service of our crucified and risen Lord during the time that yet remains before His coming. Arthur F., '22 and Mrs. Tylee (Ethel Canary, '22), are so far from the field that we cannot reach them with this letter, but we are sure they join with us.

Benjamin G. Fay, '18.

Hazel M. Ross, '21.

James S. Cunningham, '18.

Samuel Decker, '24.

John R. Lager, '17.

Isaac Wesley Clark, '22.

Emil W. Halverson, '21.

#### SUNG AROUND THE WORLD

The Institute fellowship song, "God Bless the School That D. L. Moody Founded," is sung the world around by Institute students who are serving God in every land. J. Charles Stern, '23, and Mrs. Stern, '25, writing to Dr. Gray from Port Elizabeth, South Africa, say:

"We often sing together 'God Bless the School That D. L. Moody Founded.' We look back with much joy to those days of sweet fellowship in the school which we love so well, and we can truly say that we 'thank God upon every remembrance of you.' We are rejoicing greatly that the good hand of the Lord has been upon us all along the way. Coming over on the boat souls were saved and we had the privilege of conducting a daily Bible class by request. Since reaching here we have had the joy of seeing constant decisions for Christ under the preaching of the Word."

#### STUDENTS OF OTHER DAYS

Margery Thompson, '19, is acting as harpist and church visitor for the Churchill Evangelistic Association in Buffalo, N. Y.

S. B. White, '15, is pastor of the Bethel Methodist Episcopal Church, Union, S. C. William H. Swann, '12, has entered his second year as pastor of the Rockville, Mo., Methodist Episcopal circuit. Recent revival services were conducted there by C. S. Colburn, '94.

Nettie D. Myers, '24, has accepted a position as pastor's assistant and director of religious education in the Cypress Hill Evangelical Church, Brooklyn, N. Y.

Edward P. White, '23, and Mrs. White, (Bertha Terrer, '23), assisted

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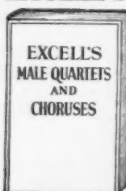
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recently in a successful evangelistic campaign at Leesburg, Ind.

Archie A. Ross, '07, is choir director of the First Baptist Church, Birmingham, Ala. A recent report shows that 1,650 have joined the church in the past three years.

C. E. Hurley, '20, is pastor of the Presbyterian church at Hillsdale, Okla. He writes: "We have just closed a successful evangelistic campaign."

John W. Bradbury, '14, is pastor of the Bales Baptist Church, Kansas City, Mo. Mr. Bradbury recently organized an undenominational people's Bible class, which numbers nearly three hundred.

John A. Glasse, '18, is pastor of the United Presbyterian Church at San Jose, Calif.

Clarence and Mrs. Jeunette (Esther Samuelson, '24), are now in London, Eng., studying medicine in preparation for missionary work in Africa.

Lillian Holmquist, '24, has accepted a position with the Star Gospel Mission, Charleston, S. C.

Kenneth S. Wuest, '24, is a teacher in the Brookes Bible Institute at St. Louis, Mo.

John Porter, '06, is pastor of the Baptist Church at Grayville, Ill.

E. F. Rounds, '25, is attending the Eau Claire Normal School, Eau Claire, Wis.

Grant Chambers, '05, who is pastor of the Adams Village Baptist Church, Adams, N. Y., writes: "I often thank God that I was privileged to attend the Institute."

## BORN

To Archie A., '23, and Mrs. Ross (Dora Schmidt, '18), a daughter, Muriel Ann, Aug. 20, Midway Wis.

To G. A. and Mrs. Snider (Zoa French, '16), a daughter, Mary Jane, Nov. 4, Pierceton, Ind.

To Arthur M., '19, and Mrs. Clarke (Maybelle Pfaff, '20), a daughter, Marie Catherine, Nov. 18, Mishawaka, Ind.

To George W., '19, and Mrs. Keho (Helen Campbell, '23), a son, James Curtis, Oct. 30, Faribault, Minn.

To C. G., '11, and Mrs. Gowman (Anna C. Dukeshner, '11), a son, Daniel John, Aug. 20, Luchow, China.

## MARRIED

S. Kingsley Miner and Vada Sloatman, '22, October 16, Chicago, Ill.

William Louis George and Ruth Amelia Collar, '23, July 14, Buffalo, N. Y.

John Hoel, '24, and Batishvas Lazar, September, Cleveland, O.

## DIED

Leon Thomas, '19, Nov. 5, Phillipsburg, Kan.

Mary E. Logan, '04, May 22, Newburgh, Ind.

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Moody Bible Institute Monthly

# The Gospel in Print

William Norton

## BOOK AND TRACT EVANGELISM

We read and hear of various methods of evangelism, all more or less effective. Different persons respond to different forms of such work. Some are saved through the public proclamation of God's truth, some by inspiring and holy song, and others by house-to-house visitation, etc. Thank God for all these modes of evangelism!

But book and tract evangelistic endeavor should be more freely encouraged and practiced. It is well known that the giving or loaning of a good book has resulted in the salvation of many souls. I know a preacher who used to keep an assortment of very choice religious books on a table in front of the pulpit to loan to the people.

And what a simple thing it is for all Christians to engage in tract evangelism! Here none can plead inability. But, oh, how prevalent is the lack of inclination! With some it may be mere thoughtlessness, and when their attention is directed to the matter, engage in the work more or less ardently. Here indeed is a wide and perpetual field of labor. None can be too old or hardly too young to engage in it. How easily one can always carry with him a number of tracts for distribution as opportunities afford! The power of the printed page, whether book or tract, sometimes transcends that of a sermon or private appeal. Certainly prayer should always accompany evangelism of this kind.

That eminent man of God, George Mueller, of most successful orphan home work, once declared that for more than forty years he had sought the blessing of God on his book and tract distribution, and it is known that many persons were brought to Christ through that means of evangelism.

Some years ago I read of a man who looks for the obituary notices in the daily papers, and sends to the bereaved families tracts adapted to their needs under the circumstances. What a blessed ministry this is! And what a noble example, worthy of imitation, especially by persons of more or less leisure, but which all Christians may sometimes follow! Would not such an estimable act be more precious in the sight of God than the lavish floral offerings at many funerals?

Verily, book and tract evangelism ought to be promoted more freely. Of course the Bible, or at least certain portions of it, should be among the books. But well-selected tracts should be in every Christian home, to be used in behalf of saint and sinner, by giving them to all classes of visitors or mere callers, whether they be friends or persons on business affairs. Such opportunities for doing good are of more or less constant occurrence. Carrying these little gospel leaflets in a pocket, one is able to distribute them in many places.

A certain person sometimes hands a tract to children on the sidewalk, with the remark, "Please give it to your mother." Putting a tract in a letter has often done good, both to the saved and the unsaved.

There is Bible warrant for the kind of work under consideration. I know of an independent foreign missionary society that does house-to-house distribution of tracts suitable to lead souls to Jesus Christ, and conversions are often reported. Yes, God's Word authorizes and even commands the scattering of gospel seed: "Cast thy bread upon the waters, for thou shalt find it after many days"; "In the morning sow thy seed, and in the evening withhold not thine hand," etc. The Word speaks of the persons "bearing precious seed shall doubtless" be able to rejoice in seeing souls gathered for the Lord. Success will follow in proportion to our sincerity, our perseverance, our prayers, and our faith. May God give all of us the requisite qualifications! —A. W. Orwig, in *Religious Telescope*.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds from November 1 to 30, 1925, inclusive:

**Africa Book Fund:** To 1 point in Africa: 100 Colportage Library books, 105 Evangel Booklets, 100 Pocket Treasuries, 100 tracts.

**Hospital Book Fund:** To 39 points in twenty-one states, and 2 points in Canada: 1,355 Colportage Library books, 590 Emphasized Gospels, 1,607 Evangel Booklets, 1,535 Pocket Treasuries, 2,350 tracts.

**India Book Fund:** To 3 points in India: 140 Colportage Library books, 120 Evangel Booklets, 300 tracts.

**Latin-America Book Fund:** To 2 points in two states, and 10 points in six countries: 57 "Way to God," in Spanish; 46 "All of Grace," in Spanish; 410 "God is Love," in Spanish.

**Lumber Camp Book Fund:** To 24 points in 10 states and 1 point in Canada: 2,257 Colportage Library books, 745 Emphasized Gospels, 2,677 Evangel Booklets, 2,855 Pocket Treasuries, 1,800 tracts.

**Mountain Book Fund:** To 94 points in 7 states: 2,056 Colportage Library books, 854 Emphasized Gospels, 2,269 Evangel Booklets, 2,106 Pocket Treasuries, 44 tracts.

**Pioneer Book Fund:** To 56 points in eighteen states, 2 points in Canada, and 1 point in one foreign country: 3,368 Colportage Library books, 326 Emphasized Gospels, 3,951 Evangel Booklets, 3,208 Pocket Treasuries, 42 Testaments, 1,200 tracts.

**Prison Book Fund:** To 107 points in thirty-five states, and 3 points in Canada: 4,722 Colportage Library books, 1,113 Emphasized Gospels, 4,785 Evangel Booklets, 6,627 Pocket Treasuries, 1 Testament, 2,325 tracts.

The total amount of literature sent out on the above Book Funds during November is as follows: To 322 points in forty-five states, 8 points in Canada, 15 points in 9 foreign countries: 14,101 Colportage Library books (including 103 in Spanish), 2,559 Emphasized Gospels, 15,924 Evangel Booklets, (including 410 in Spanish), 16,481 Pocket Treasuries, 43 Testaments, 8,119 tracts.

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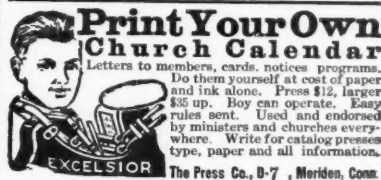
**Army and Navy Book Fund:** 1 Contribution, \$5.00; **Hospital Book Fund:** 10 Contributions, \$37.00; **India Book Fund:** 2 Contributions, \$15.00; **Latin-American Book Fund:** 22 Contributions, \$171.25; **Lumber Camp Book Fund:** 14 Contributions, \$80.50; **Mountain Book Fund:** 236 Contributions, \$1,096.12; **Pioneer Book Fund:** 201 Contributions, \$1,364.35; **Prison Book Fund:** 197 Contributions, \$967.54; **Railroad Men's Book Fund:** 2 Contributions, \$10.00; **Seamen's Book Fund:** 3 Contributions, \$30.65.

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Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.

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